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OUR SUNDAY VISITOR

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O. S. V. Outlook

The Rev. Aquinas Knoff

WHAT IF?

The General Assembly of the Presbyterian Church in the United States, in convention at Cincinnati recently, adopted a resolution urging the United States Senate to ratify the London Naval Treaty. What if prelates of the Catholic Church, in convention assembled, passed such a resolution?

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What if a Catholic Bishop had been politically active as was Bishop Cannon, of the Methodist Church, South; what if he was accused of several very unethical things outside the political field; what if he appeared before the Senate Investigating Committee even as a volunteer witness, but showed the open contempt, for his inquisitors displayed by Bishop Cannon?

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We are not condemning the General Assembly of the Presbyterian Church, nor the refusal of Bishop Cannon to answer irrelevant questions, but we know how the country would be aroused if the Catholic Church committed herself on a big political question, or if one of her prelates had defied a committee representing the august Senate of the United States.

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We might continue by asking "what if" at a convention of Catholic Prelates a resolution were presented to so alter a time-worn declaration so that Presbyterians might not be longer classed with infidels and idolaters?

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When a resolution was presented to alter the Presbyterian Confession of Faith in order that the offensive reference to Catholics might be omitted, the Rev. Dr. Howard A. Johnston, of Milwaukee, favoring the removal of the unkind allusion said: "At the time of the Reformation the section as it now stands may have been justified, but in this day we feel that there are members of the Catholic Church who are firm believers in Jesus Christ."

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It was kind of Dr. Johnston to take this attitude, but not even he understands Catholics in their relation to belief in Jesus Christ. There are not only some members of the Catholic Church who are firm believers in Christ, but everyone of the 325,000,000 Catholics in the world is a firmer believer than any Protestant could be. He would be ipso facto excluded from the Catholic fold if he did not believe that Jesus Christ was "true God of true God," and therefore if he did not believe the full revelation made by Christ and accept the Apostolic teaching concerning Christ and His Kingdom in this world.

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We could paraphrase on many "what ifs", such as "what if" a prelate of the Catholic Church had maligned a whole Christian body as Clarence True Wilson maligned Catholics in a secret report made to his organization after the latest presidential campaign?

DURING VACATION THINK OF RIGHT SCHOOL

A SERIES BY THE RT. REV. J. F. NOLL, D. D., LL. D.

"RELATIVE VALUES"

WE hear and read so much about "relative values", and the idea expressed in those words contain much food for thought. The Catholic Church has been motivated from the very beginning of her existence by "relative values" in all her activities. She has always kept before her people that things temporal have no value at all when compared to things eternal; and that, therefore, the things which promote temporal well-being have a value infinitely less than the things which promote one's eternal well-being.

Now, it is generally conceded that education is something valuable. Especially here in America is there a high estimate placed on it. Fully one-half of all state and local taxes are devoted to the building up and maintenance of a school system. Parents of very moderate means make great sacrifices to send their children through school, and if possible through college. Yet all this value is placed on the education which conduces to temporal well-being. The Catholic Church does not minimize even this sort of education, but must undervalue it infinitely as compared to the education which deals with God, with the supernatural, with the means of salvation, and which conduces to happiness eternal.

Education is regarded by everyone as a means to an end, as a means to a livelihood, as a means to the acquisition of wealth, to the purchase of comforts, to the attainment of the joy which culture itself brings to the mind. But these again are all temporal considerations. There is spiritual as well as a physical livelihood and its promotion is more important; there is supernatural wealth, which is far more valuable than material wealth; there are joys eternal, which surpass infinitely all the comforts and pleasures of earth; there is a peace of mind "which surpasseth all understanding", and it proceeds from spiritual culture alone.

No one who has even a spark of faith could deny any of these things. Therefore, the Church is evidently correct when knowing that her people cannot procure these things under the state system of schools she is compelled to build and support schools of her own, and to enforce attendance at the same if she would be loyal to her commission. God's interests are her interests; and the principal interests which God has in this world relate to the eternal well-being of His creatures. The Church has been ordered to teach them, to be "the way, the truth, and the life" to them.

The Church is happy when the faith of her people is as consistent as her own; when it leads them to comprehend the relative values of two systems of education; and when they, at great sacrifice, choose that system for their child which, while it does not impair their chances for temporal happiness, places them within more certain reach of eternal well-being.

Now, it is expected of every graduate of a Catholic school that he and she make the best use of the spiritual as well as of the secular instruction they have had; that, receiving education in both spheres as means to definite ends, they will be as ambitious in the application of the spiritual as well as of the temporal guidance they have received in school.

No one would dream that the boy and girl will discontinue all reading and studying after they receive their graduation diploma; neither should one dream that the same boy and girl should cease reading spiritual books or discontinue all further study of the science of sanctification after their graduation. The relative value of things holds good after school days as much as during school days. There should, therefore, be just as steady a process of spiritual development all through life as of mental development.

We despise the man who, possessed of talent and standing on the pathway of opportunity, makes a failure of his life in this world. The one who is placed on the pathway to the acquisition of things eternal and will not pursue them is even more to be despised. Therefore let your slogan be "onward and upward" both in a temporal and eternal direction.

BLIND GIRL, CATHOLIC DEAF SCHOOL PUPIL, WINS ESSAY CONTEST

Buffalo, N. Y.—Laverna Schmuck, a pupil at Le Couteulx St. Mary's Institution for the Deaf, in this city, has been awarded first place for New York State in the National High School Essay Contest for 1930. Miss Schmuck became totally blind when five years of age.

H. M. Sayre, Director of the National High School Awards, writing to the Sisters conducting Le Couteulx St. Mary's Institution, to announce Miss Schmuck's victory, said:

"Please accept our sincere compliments for your pupils, your school, and yourself, for the excellent work that is reflected in this victory. To have won a prize by the decision of so eminent a group of judges as took part in the Awards this year is a real honor."

What Was the Augsburg Confession?

WE are reading considerable in the papers today about a celebration which Lutherans throughout the world, and more particularly the Missouri Synod Lutherans of the United States, are observing in commemoration of the Augsburg Confession.

It is the confession or profession of faith prepared by Melanchthon, and presented by the Lutheran princes at the Diet of Augsburg in June, 1530.

Neither the Lutherans nor other Protestant bodies today have any good reason to commemorate the acceptance of the document known as the Augsburg Confession, because most of them do not adhere to the articles of faith and doctrine to which it gave expression. The City Council of Augsburg rather than the true spiritual leaders of the people forced the Augsburg Confession upon the people, and it was introduced during the next few years in and near that city by the suppression of Catholic services, and by the banishment of all clergy who would not submit.

The convocation of the Diet by Charles V. was rather for the purpose of bringing the Catholics and the new Protestants together than to create a division of Christendom.

The document was signed not by ecclesiastical leaders, but by seven Princes and the Council of two free cities. Then years later, or in the year 1540, Melanchthon published a Latin edition in which important changes and additions were made to the Augsburg Confession.

The Standard Encyclopedia, Volume II, declares that:

"It is not certain that the form of the Confession found in Lutheran standards is identical with the unaltered Augsburg Confession, as the two original documents, German and Latin, laid before the Diet have been lost."

It Continues:

"The Augsburg Confession is no longer the expression of the belief of the majority of German Protestants."

Why then should the anniversary of the signing of the document be commemorated? There is precious little about the origin of any Protestant denomination over which to exult. The most eminent Protestant historians agree that they were founded in turmoil, and propagated by persecution, confiscation, fire and sword.

Speaking on the Augsburg Confession recently the Reverend Dr. E. Scherer, of the Evangelical Lutheran Church of the Holy Trinity, New York, said:

"The thing we need is not commemoration, but recovery."

Then he criticized declining Protestantism and compared it to growing Catholicism. He spoke of "the worshipless homes and the godless business and the careless crowds of Christians." He said that Protestants are "not moved by any fear, and it seems that they have not come far enough along as yet to be moved by any love."

The best test of any religion is time. The old Church, from which there was a separation at the Diet of Augsburg, has gone on in the even tenor of her ways and has retained her unity. In our own country alone, according to Government statistics, there are more than 200 bands of religion which are traceable to the revolt in the sixteenth century. Lutheranism itself has subdivided into more than 20 parts, and is all but dead in the land of its birth. In our own country the staunchest, the most virile kind of Lutheranism is that of the Missouri Synod, yet it counts only 700,000 adherents, only half as many as there are Catholics in the city of Chicago alone.

We speak with no ill feeling, but we are calling attention to a situation over which there can be no special reason to rejoice.

STATION O.S.V.

(By the Rev. R. E. Kelly)

THE LACK OF DISCIPLINE TODAY

(Archbishop Glennon, St. Louis.)

"Probably nothing is better for boys and girls than discipline, yet parents refrain from discipline out of mistaken kindness. They are soft at heart, and it is not easy to hurt children. It is just helping them to grow straight and strong, in order that they may have the mental and moral stamina necessary to struggle with a pretty difficult world.

"But there is another side to discipline. It must be kindly meant. Boys and girls must come to feel that parents have some real interest in them other than a desire to make them toe the mark. A youngster should learn, through the personality of the parent, that he is not being made to toe the mark just because it pleases the parent to have him do so. He should be taught by much patience that he is given discipline because his parents want him to grow into a useful and successful man."

WORLD PULSE



Pulse of the world this instrument might be called. It is a new telegraph system installed in Vatican, establishing direct connection between the Holy See and all parts of the world. Governor Seraffini (at right), head of the Vatican State, is shown sending out the first cablegram, a message to President Hoover.

Cardinal Offers Good Advice to Students

"YOU are simply students and as students you must learn those things necessary for your profession. You are paying for technical instruction. See that you receive it. But take your philosophy and your psychology from Holy Mother Church, and from her only."

The above paragraph was culled from an address delivered by His Eminence, William Cardinal O'Connell, before the Catholic students of the Massachusetts School of Technology. His Eminence reminded them that they do not come to a School of Technology in order to learn philosophy or to study psychology. He asked them to apply themselves well in order to become thoroughly conversant with the course of study in which the school specializes, but if they wished to learn something of philosophy and psychology in addition, there is no teacher half so competent as the Catholic Church along these lines.

If this may sound to some more like a bombastic boast, a little explanation will prove that it is not. It is generally admitted that the greatest Christian philosophers have been devoted members of the Catholic Church throughout the past nineteen centuries, and that today only in schools conducted by the Catholic Church does philosophy hold a place of honor, and is regarded as a very important part of a college curriculum. Psychology, as the word indicates, has to deal with the spirit, and there is no absolutely certain theory relating to the soul or spirit of man, unless it be substantiated by divine revelation.

In the light, therefore, of revealed knowledge the Catholic Church teaches a course in psychology. But in secular institutions psychology has an entirely different meaning, and it is certainly not anything like an exact science. Students should want a teacher of the "ologies" as dependable as those who specialize in mathematics or mechanics, and who are fairly certain about the correctness of their calculations. But the professors of philosophy in secular institutions today are as erratic as philosophers of the last materialistic age, Fichte, Hegel, Kant, Schelling, Locke, whose deductions have practically all been discarded. The philosophy of the Catholic Church has stood the test of centuries and is admitted today to contain the soundest logic if a God in Heaven Who has spoken to man be admitted. All else is opinion, and opinion which is not consonant with the Christian concept.

Therefore, His Eminence, of Boston, spoke wisely when he advised the Catholic students of the School of Technology to hearken to professors only when they stick to the subject of which they seem to have a great deal of knowledge, and to assume that the opinion of such teachers, based on their "little knowledge" of religion, "is a dangerous thing."

ATLANTA ORATORY TEST WON BY CATHOLIC YOUTH

Felix DeGolian, a senior at Marist College, conducted by the Marist Fathers, won first place in the oratorical contest for high school students of the Fifth Congressional District of Georgia in the district competition at Marist College. His subject was "Lincoln and the Constitution." The contest was sponsored by the Atlanta Constitution.

Two years ago he won the United Daughters of the Confederacy medal for the prize essay on Alexander Stephens. Last year the fifth district honors were won by Vincent Cefalu, of Marist College, who then won State honors and represented Georgia at the semi-finals in New Orleans.

Nonsense, Religious and Otherwise, Submitted To Sound Reason

WE have been asked what truth there is in the secret report of Dr. Clarence True Wilson, in which justification was sought for the activities of the Methodist Church during the Smith-Hoover Campaign in what is represented to be the activities of the Catholic Church in behalf of Smith.

We have frequently answered this question. Those who did not "prefer" the Catholic Church, but who really kept an eye on the prelates of the Catholic Church and on the actions of the Catholic Church were inclined to marvel at the political passivity displayed by these. The Catholic people were lined up on both sides, and hundreds of thousands of them voted for Hoover. The bigot may not be disposed to take our word for this, but if he will only inspect the record of the vote of New York, Cleveland, Buffalo, Detroit, and other large cities, where Catholics constitute from forty to sixty per cent of the population, he will note that most Catholics must either not have voted at all, or voted for Hoover in those places.

Mr. Wilson represents that it was necessary to receive permission from Rome before the Nuns could vote. Of course, this is nonsense. Nuns have voted any time they felt like it at any time during our nation's life.

Bishop Cannon, on the witness stand before the Senate Investigating Committee, also tried to place responsibility for his difficulty on the Catholic Church. He represented that his trial was motivated by a persecution, and that the wet Roman Catholic Church was largely responsible. Now this paper, which has by far the largest circulation of any Catholic paper in the United States, has never participated in the wet and dry controversy. Some of the Catholic papers which have quite persistently attacked prohibition have done so not for any anti-Protestant reason, but because their editors, like many people who are not editors, do not believe in the philosophy of prohibition or have not felt conscientiously justified in condoning the many evils committed in its name. One of the most dishonorable activities of which an organization can be guilty is to divert attention from its own multitude of sins by charging persecution against an innocent party which it would like to see persecuted. But this has been the consistent practice of organizations antagonistic to the Catholic Church, whether because of jealousy or animosity born of misunderstanding.

Wins Prize in Oratory



Edmund D. Doyle, of St. Xavier College, Cincinnati, O., who won second place and a prize of $1,000 in the national intercollegiate oratorical contest held recently at Los Angeles. Three of the seven finalists in this competition were students in Catholic Colleges and Universities.

Around the World in Five Minutes

WASHINGTON.—The State recently passed the House bill authorizing the appropriation of $1,500,000 for the purchase of the Library of Congress of the Vollbehr collection of rare books printed from 1450 to 1500. The principal feature of the collection is the vellum copy of the Gutenberg Bible, one of the three copies now in existence. The value of this book alone is estimated at $1,000,000. Gutenberg was the inventor of the printing press and the Bible was its first product. Notre Dame University has a copy of the Bible printed before Martin Luther was born.

OSSINING.—Sing Sing prison's population has reached a new high peak of 2,250 prisoners, breaking all records in the 105 years of its existence. Of this number sixteen condemned prisoners are under sentence of death in the death house.

The highest count previously recorded was 2,242, which was the peak reached two weeks ago before Commissioner of Correction Raymond F. C. Kleb transferred prisoners to up-State prisons.

NEWMAN, GA.—Resolutions asking the immediate resignation of Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, have been adopted at the quarterly conference of the First Methodist Church here. There was only one dissenting vote on the resolutions which were offered by R. O. Jones, layman. Objections to the "whitewashing" of the Bishop at the general conference in Dallas was included in the resolution.

WASHINGTON. — Announcement has been made that Henry Clay Folger, former chairman of the Standard Oil Company of New York, has given $10,000,000 to the nation to promote and diffuse knowledge through the Folger Shakespeare Memorial. The gift consists of a building now being erected in Washington, his world famous collection of rare editions and autographs, and a fund which is to be maintained in an amount of not less than $10,000,000.

The gift of such an enormous amount of money and hundreds of valuable books to the city of Washington is of course to be commended. However, it would seem that Washington could supply a library and that $10,000,000 could have well been devoted to a more worthy and needy cause.

NEW YORK.—Advertising and publicity directors of nineteen leading motion picture producers have agreed on a code of advertising ethics to establish "definite standards of truth in advertising for the guidance of advertising and publicity directors." The code expressly stresses truth, honesty and integrity in advertising, guided by good taste in illustrations and texts.

MONTREAL.—The Rev. Raymond Cloran, S. J., prefect of discipline at Loyola College here, lost his life recently while rescuing two girls in the St. Lawrence River. Seeing the girls beyond their depth and in danger, Father Cloran swam to their assistance and supported Cecilia McGee, the girl who was in greater danger, until a boat reached them. He managed to get her into the boat and then helped the second girl, who had been able to swim a little. He was then exhausted and unable to help himself. Before further aid could be summoned to the scene Father Cloran had disappeared.

TORONTO.—Hundreds of church workers from all parts of the continent recently attended the international meeting of the Religious Education Association. During the convention a statue of Robert Raikes, English philanthropist, who started the Sunday School movement in Protestant churches, was unveiled in Queen's Park. If the Religious Educational movement is right, then the parochial school idea is right.



POPE PIUS XI

ROME.—Ten new Saints including eight North American ones were added to the Church's calendar and five new Cardinals to the sacred college during the strenuous week of activities which Pope Pius began the week after he was reported as being very ill.

MEXICO CITY.—President Ortiz Rubio has signed a decree returning to the Catholics the national Cathedral of Mexico which had been in government custody since November 30, 1857. The government has made extensive repairs to the great structure and it is now considered safe for use.

LONDON.—The work of restoring the Westminster Cathedral was recently completed after an expenditure of $2,000,0000 and 17 years of labor. The preservation of the ancient Cathedral, which was formerly the property of the Catholic Church, began in 1913 and consisted mainly in strengthening the pillars under the vast dome.

The opening ceremony following the completion of the work was attended by the King and Queen of England.

PARIS.—A complete split between the Russian church of Western Europe and the Bolshevik controlled church of Russia appears inevitable over the demotion of Metropolitan Eulogius, head of the western branch of the Church.

OBERAMMERGAU.—With nearly every performance of the Passion Play sold out in advance and with weather conditions favorable to the actors, the village is facing the beginning of the peak season which will last until the end of August. The nerves and stamina of the actors will be tested by the giving of three or four weekly performances of eight hours each. Besides playing, the actors also maintain stores where visitors seek mementos of their visit.

HONOLULU.—Brother Joseph Dutton, the "Samaritan of Molokai Island," expects to leave the leper settlement soon for the first time in forty years. Health board officials prevailed on Brother Dutton to come to Honolulu for treatment of eye trouble and otherwise impaired health. He may make the trip by airplane. Brother Dutton, who is 87 and whose early home was Janesville, Wis., volunteered to replace the later Father Damien in humanitarian work at the leper settlement forty years ago.

Says Human Nature Needs Help From Outside

YOU have heard a great deal about the Humanist movement. It is sponsored by certain professors of American Universities and by certain modernist preachers who have a great deal of faith in human nature, and represent that it can, without any supernatural assistance, elevate itself in this world and save itself for the hereafter. But Professor William E. Hocking, of Harvard University, speaking at the Berkeley Divinity School commencement, reminded his hearers that no one, not even a psychologist, has succeeded in analyzing human nature. What he says is worth reading and contains good sense.

Professor Hocking declared in part:

"It is a good working principle to have unlimited faith in our scientific capacity but it is not good sense to suppose that we have nearly fathomed the world formula. Science has not yet touched bottom, and as for the one branch of science of chief interest to the humanist, psychology, we are still very far from the final analysis of human nature.

"The very solidarity in knowledge and effort, without which the human effort becomes an ill-adjusted melange of cross-purposes and confused thoughts cannot be taken for granted.

"An experiment with humanism makes sharply evident our dependence on something beyond humanity for the roots of our strength.

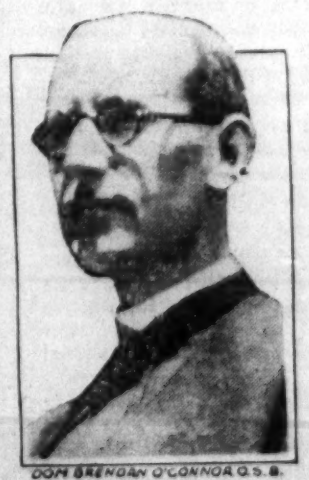
"One who builds his faith on this very real element of the world has occasion to ask, if he is alive to facts, how far the sentiment of affection will carry us.

"Affection is selective and fades from the centre outward. If scientific reason is invited to take the place of a faltering sentiment of regard, science, I fear, will not report in favor of human equality and can have nothing whatever to say of human loveableness.

"The question, 'What makes the worth of a human being?' is a vital one for humanism, and the Achilles heel of this cult is that it is a question that has no satisfactory answer on humanistic grounds. Man's worth depends on his possibility more than on what he is; on his function and participation in what is beyond him. His value is in proportion to his horizon and to the total in which he has his membership. Whoever cuts off the fringes of the universe cuts into the organism of human value and destroys

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Goes to China



DOM BRENDAN O'CONNOR O.S.B.

From the Catholic University of America, Dom Brendan O'Connor, O. S. B., will shortly go to the Catholic University of China, where he will occupy the chair of mathematics. He taught philosophy in Washington.

FORT WAYNE DISTRICT NEWS

D. of I. Officers Hold National Board Meet

Sessions at Milwaukee, Wis., July 9-11 Open With High Mass at the Cathedral—State Banquet

High Mass at St. John's Cathedral, Milwaukee, Wis., Wednesday morning, July 9, opened a three days' program incident to the semi-annual meeting of the National Board, Daughters of Isabella, held July 9-11. Mrs. Minerva C. Boyd, Chicago, national regent, conducted the board meeting, sessions of which were held morning and afternoon.

A notable social function complimentary to the board was the Wisconsin State banquet given Wednesday night at the Hotel Pfister, convention headquarters. Mrs. Nell L. Brady, state regent, was in charge and Miss Helene Steffen, Milwaukee, national monitor, presided as toastmistress.

Returning to Chicago to spend Sunday, July 13, the national officers will be entertained by the national regent at a dinner Saturday night at the Edgewater Beach hotel. Practically all of the national officers are known in Fort Wayne, having attended the national convention here. Mrs. Marie Klotz, of this city, regent of Our Lady of Victory Circle, No. 240, D. of I., and National Director, is attending the meeting in Milwaukee.

St. Andrew's Social Will Be Held July 13th

Sponsored by the Ladies' Rosary Society of St. Andrew's church, Fort Wayne, of which the Rev. Henry A. Hoerstmann is pastor, the annual social on the parish grounds, New Haven Ave., will be held Sunday afternoon and evening, July 13. Mrs. Joseph Schaefer, Mrs. Ben Hoevel, Mrs. Roy Brown and Mrs. Clara Miller, officers of the society, form the general committee.

Bingo will furnish entertainment, other stands on the grounds including ice cream, candy and soft drinks. After 4:00 o'clock a cafeteria supper will be served in the church assembly hall.

Friday night, July 11, Father Hoerstmann will conduct a special meeting of parishioners at which the general committee will be named and preliminary plans discussed for the annual parish picnic to be held Sunday, August 10.

ST. JUDE'S PARISH TO HOLD PICNIC JULY 20

Promoted by the Rev. John A. Dapp, pastor, and his committees, plans are progressing for the second annual picnic given by St. Jude's congregation, Fort Wayne. The outing which is open to the public will be held Sunday, July 20, afternoon and evening, on the parish grounds, adjoining Terrace School, Pemberton Drive. It is scheduled as an old-fashioned picnic with games and entertainment for adults and special features for the children.

Matthew C. Drennan is general chairman; Ver Keefer, chairman of publicity; and Louis Didier is in charge of athletic games and contests which will furnish amusement all afternoon. The ladies will serve a baked ham supper from 4:00 to 7:00 p. m. Mrs. Mary Foohey is chairman and Mrs. John Hilker, vice-chairman, of the supper committee.

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Sodality Convention Conducted In Chicago

Attended by delegates and visitors from all sections of the country, the national convention of women's parish sodalities held in Chicago, July 4-6, opened Friday with High Mass celebrated at 9:30 a. m. in Holy Name Cathedral. His Eminence George Cardinal Mundelein was represented and the sermon was given by the Rev. Daniel E. Lord, S. J., who was in charge of the convention. Sessions morning and afternoon were conducted at the Palmer House, headquarters for the event.

Miss Genevieve Henry, of 1124 Oak St., president, and Miss Mary Wigbell, 1201 W. Wayne St., Fort Wayne, represented the Blessed Virgin Sodality of the Cathedral of the Immaculate Conception. Miss Margaret Deppen, of 1819 Crescent Ave., a member of the Sodality of St. Jude's parish, also attended. The national meeting closed Sunday night with a banquet.

38 Sisters Attend Retreat at Decatur

Thirty-eight Sisters of St. Agnes' have completed their annual retreat conducted by a Precious Blood missionary at St. Joseph's Convent, Decatur. They included four from St. Joseph's, Fort Wayne. Others from Decatur, Muncie, Crown Point and Monterey, Ind., Defiance, O., and New York.

Sister Clementina, superior, and Sister Francis of St. Joseph's school, Fort Wayne, are leaving August 5 for Fond du Lac, Wis., to make their retreat at the motherhouse of the community.

11 Make Retreat at Fort Wayne Academy

Eleven Sisters of Providence, five of the number from St. Augustine's Academy, Fort Wayne, and six from St. Catherine's, completed an eight days' retreat at the latter Academy during the past week. They are the community members remaining in the city at the two schools during the summer. While their retreat was made privately, it is expected to secure a missionary for its conduct next summer.

Rosary Society Given Outing at Rome City

Members of the Ladies' Rosary Society of St. Vincent's church, Auburn Road, Fort Wayne, were recently entertained by Mr. and Mrs. M. Zehendner at their cottage on Sylvan Lake, Rome City. At the noon hour an inviting dinner was served at two large tables. In the afternoon euchre furnished entertainment, prizes being awarded Mrs. Lawrence Till and Mrs. Lawrence White. About fifty-five guests were in attendance. Another outing is planned in August at the cottage of Mrs. Lawrence White.

New Precious Blood Assistant Appointed

The Rev. John Wilson, Ordained in May, On Duty—The Rev. U. Lardoll Changed to Louisville

The Rev. John Wilson, C. PP. S., of Celina, O., a newly-ordained priest in the Congregation of the Most Precious Blood, has been appointed assistant to the Rev. Basil Didier, C. PP. S., pastor of the Church of the Most Precious Blood, Fort Wayne. Father Wilson has entered upon his duties in the parish.

The Rev. Urban Landoll, C. PP. S., a native of Tulsa, Okla., and for the past two years assistant to Father Didier, has been transferred to Louisville, Ky., as assistant to the Rev. Bartholomew Bessinger, C. PP. S., a native of Mishawaka, Ind.

Mrs. Elizabeth Neher, Pioneer Resident, Dies

Mrs. Elizabeth Neher, seventy, well known pioneer citizen and life-long resident of Fort Wayne, died at 10:00 o'clock Tuesday night at her home, 816 Francis St. She had apparently been enjoying good health until the week prior to her death when she suffered a stroke of apoplexy. Deceased was an exemplary member of St. Mary's church and of the Rosary and Altar societies.

Surviving are two daughters, Mrs. Otto Glusenkamp and Mrs. Herman Heuer, both of Fort Wayne; three sons, Charles B., Lawrence, Jr., and Clem F., all of this city; one brother, Bernard Dinklage; nine grandchildren and two great-grandchildren. Her husband died thirty-six years ago. The funeral was held Friday morning from St. Mary's church, the Rev. George A. Hasser, rector, officiating.

Father Sebastian Celebrates Jubilee

On the feast of the Visitation, July 2, the Rev. Sebastian Schaff, O. M. Cap., celebrated the 25th Anniversary of his entrance into the Capuchin Order, at St. Felix's Monastery, Huntington, Indiana.

The Rev. Jubilarian was born in New York City, where he attended St. Nicholas' School. After completing his classical course at St. Lawrence's College, Mt. Calvary, Wisconsin, he spent one year in the Capuchin Novitiate then located in Detroit. After two further years Philosophy and four of Theology, he was ordained to the holy Priesthood.

During the first nine years of his priestly life, Fr. Sebastian was located at St. Francis' Church, Milwaukee, Wisconsin. Here he labored especially as Director of the Third Order of the St. Vincent de Paul Society and of the Young Men's Sodality. A Day Nursery, which he established as one of the social service enterprises of the Third Order, is in a flourishing condition and does a world of good for the poor working-mother. For a time he was also in charge of St. Benedict's Colored Mission, Milwaukee. Since 1921, Father Sebastian was employed as Provincial Secretary and Procurator. It is in this latter capacity that he is now stationed at St. Felix Monastery.

The usual Capuchin Ceremonial was observed on the occasion of the Jubilee. Father Sebastian renewed his vows in the presence of the entire Community, with Father Benno, Guardian, presiding.

At the Solemn High Mass which followed, the Rev. Jubilarian was assisted by the Rev. Father Pius, O.M.Cap., as Deacon and the Rev. Father Michael, O.M.Cap., as Subdeacon. The sermon for the occasion was preached by the Rev. Father Benno, who spoke of the grace of a religious vocation and of the reward every good religious may expect, especially after 25 years of faithful service. The ceremony was concluded with the joyous singing of the Te Deum.

Cornerstone Is Laid for Beautiful New Church

(Continued from Page One)

East Chicago; the Rev. Jos. Toth, East Chicago; the Rev. George Moorman, Michigan City; the Rev. Matthew Bodinger, East Chicago; the Rev. P. M. Griffin, Needles, Calif.; the Rev. Paul Kulka, O. F. M., Valparaiso; the Rev. Norbert Felden, Fort Wayne; the Rev. W. Karp, Whiting; the Rev. John Wester, Chicago; the Rev. Edw. Miller, Michigan City; the Rev. Syl. Ley, Collegeville; the Rev. Florek, O. S. B., Chicago; the Rev. L. T. Dickens, N. Dak.; the Rev. L. Biro, South Bend; the Rev. J. Mungovan, Hammond; the Rev. Gapcinski, Hammond; the Rev. Hagenmeyer, Hammond; the Rev. F. Novak, East Chicago; the Rev. Vincent Uvodic, Whiting; the Rev. Sylvester Hartmann, Collegeville; the Rev. Manion, East Chicago; the Rev John Fedor; the Rev. I. Rapp, Collegeville, Ind.; the Rev. Gapczinski; the Rev. Julian Skripinski.

St. John's parish was founded in 1897 by the Rev. Benedict Kajeany coming from Austria-Hungary, at the instance of Bishop Rademacher to minister to the few Slovaks in Lake County. He came in March but by July had a dedication of a tiny church just large enough to accommodate his sixteen families. In 1901 came the Sisters of Providence to take charge of the school and in 1903 the cornerstone of another church was laid. This in time failed to accommodate the fast-growing parish, so in 1912 the church was enlarged and brick veneered. The parish continued to grow until now with the present church seating 500 and six Masses on Sunday, a new church is imperative and lots for this purpose were purchased in 1930.

In 1927 Father Benedict resigned as pastor and in December of that same year the Bishop placed the Fathers of the Precious Blood in charge with the Rev. John Kostik as pastor, who has acted as curate here since 1925. Knowing the wish of the people, he continued in their one purpose,—the new church,—so that at the time when the first ground was turned, there was a budget of $100,000 to accomplish this end.

SUMMER CHATS CONCERNING THINGS EDUCATIONAL

By the Rev. P. S. Schmid

SUBJECT MATTER OF EDUCATION

Confusion of minds, like unto that of the tongues at Babylonia, everywhere seems to exist with regard to the question of "subjects" that should be taught in schools. To determine what subject matter should be taught, really appears to become another venture for some Lewis Eagle, who will dare to span the now seemingly uncharted waters of the Ocean of. this one needs merely to peruse the "congressional records" of educational conventions as set forth in their Year of Education. In order to be convinced Books, or also the "Surveys" gotten out by committees of investigators in things pertaining to education. Suggestions and opinions abound in almost countless variety; practical conclusions and deductions, however, invariably are either rare, or else very indefinite and vague. Generally speaking a policy of "laissez faire" or "I should worry," dominates the situation.

Perhaps the question resolves itself into the very homely one of the grandfather looking for his spectacles, who to his great surprise, discovers them on his own forehead. Really there can be no intrinsic difficulty with regard to the subject matter that ought to be taught. If the function of education is to initiate the young into the manner of living the life of the human race in worthy manner, then the very purpose of life itself must offer the solution of the problem as to what subjects should be taught, as well as the manner of this teaching.

NO EDUCATIONAL FILLING STATION

Of new discoveries and inventions there is no end. One of the most convenient contrivances yet to be invented would be the installation of some sort of an "intellectual filling station". At schools, where it would be possible for all customers to pull up, and order their quart of English, a gallon of history, a few pounds of mathematics, or whatever else happened to be on sale. While no one is so naive as to imagine the possibility of such an arrangement, there are none the less folks, who believe that the only task which confronts schools is the "dispensation of knowledge."

Much confusion also exists with regard to the actual difference between things mechanical and things mental or spiritual. At the present time one of our great universities has set itself the task of investigating a machine, for which its inventors claim, that it can detect "lies" or falsehoods spoken by an individual. Of course they will find in actual tests, that the machine cannot make such discoveries. Through no efforts will the functioning of man's spiritual self ever be reducible to something purely mechanical. By those same tokens, the endeavor to bring the "subject matter" of education into some pure mechanical or even mathematical formula will prove futile. Assimilation of subject matter is a process just as vital as physical growth. It is governed by laws as real, and let us add, as puzzling as are the simplest physical laws. Consequently it will always offer room for investigation and speculation, and try as they may, man will never be able to set down hard and fast rules, by which learners can be guided.

NUMEROUS SURVEYS AS TO SUBJECT MATTER

Strange to say, millions of dollars of the tax-payer have been spent for buildings and teachers, and only now are we beginning to realize, so says the "Port Arthur Survey of Schools in Texas," that little or nothing has been appropriated to determine as to what ought to be taught, "when an expenditure of comparatively little in this direction would yield enormous dividends in better teacher preparation and child advancement." Testimony of such an incriminating character would spell ruin for any other profession, except for that of the teacher. Imagine the medical, the legal, the engineering world admitting that they were unconscious of what they were doing, and still be able to live in the hope of not being annihilated! An especially benign Providence and protecting nature seems to watch over the school world, which unchallantly claims that after so many years of effort, it must finally determine what ought to be taught. Of course this statement must not be strained. What investigators today are trying to stabish with some degree of scientific certainty is the question of the functional values of the subjects that are being taught in the schools. This task is gigantic in its proportions, and will never permit of deductions of absolute finality.

CHURCH POSSESSES BASIC PHILOSOPHY

Stuart A. Courtis, professor of education at Michigan University, makes this statement: "The first step in curriculum-making is to set up a basic philosophy. This philosophy should be derived from the cosmic evolution and should formulate the purpose of life, and the destiny of man, as far as these ultimate goals may be discerned. Then all selection and organization of curriculum materials should be in terms of this philosophy." There should be a basic philosophy; we will pass without further comment the suggestion that this philosophy should be the outgrowth of a study of cosmic evolution. In the language of the Churchmen of the Middle Ages, "Education is the Handmaid of Religion." Religion furnishes the basic philosophy of life—points out its purpose,—Man's destiny—his ultimate goal. Education should serve him in attaining this goal. If the subject matter of education is interpreted in this light we will find that there is a possibility of determining as to what should be taught

RELIGION DOES NOT INSIST ON "STATIC" CURRICULUM

Inference cannot be made that religion insists on a static condition with regard to the subject matter of education. Since life is in a continual flux, education itself must change to adapt itself to these fluctuations. God, the greatest instructor of mankind, "had a special code of instruction for the race in its infancy (Paradise), another during its period of adolescence (Mosaic law), and yet another in its adult stage (Christianity, law of the gospel)." We may readily gather from this, that adaptations suitable to times and nations and climes, are indispensable adjuncts for the proper determination and selection of the subject matter of education. Things quite useful at one time may become obsolete and antiquated. Thus study of a gringle-tail or of a steanklick would serve no purpose today, whereas study of automobiles, aeroplanes, steam turbines, radios, Xrays, etc., etc., is eminently practical.

SUBJECT MATTER SHOULD MEET NEEDS OF LIFE

After many considerations, we are ready then to say, that the subject matter of education should adapt itself in such a way as to meet the conditions of life. There should be no confusion of limitations as to the various groups of learners. Pupils in the grades can reach a certain level in the mastery of the subject matter falling into their sphere. Educators unanimously agree that the grades should teach mastery of essential subjects, arithmetic, grammar, skill in hand-writing and other manipulations, geography, reading, spelling, correct use of and enunciation in the vernacular. Habits should be formed in neatness, promptness, accuracy, personal bearing. For the Christian there remains quite naturally the acquisition of a fundamental knowledge of the truths of religion. Add to this an understanding of essential civic obligations, and there is little left for the grade school to give to its pupils.

In high school there should follow a natural expansion along the foregoing principles. Some few new subjects may be introduced to good advantage. The pupil should orientate himself during this period, and should become accustomed to a certain degree of independence both as regards his manner of living and of work. Under no circumstances is it necessary, nor even advisable to cram into the high school curriculum, that specific training, which will be acquired by those who are fortunate enough to climb the entire extent of the ladder of education, which ends in university training.

Mastery of essentials at each stage of mental development should be the keynote in this endeavor. Not quantity but quality. Given a proper, reasonable foundation, thorough training in essentials, and the problem of subject matter in education will assume a less puzzling aspect.

DIVES OR LAZARUS, WHICH?

(Quoted in part from a baccalaureate sermon of the Rev. M. W. Ross, minister, St. Luke's Protestant-Episcopal Church, St. Albans, Vermont.)

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day and there was a certain beggar named Lazarus."

S. Luke xvi, 19, 20.

"Members of the graduating class, by what seems to me a fortunate circumstance the appointed gospel, used by the church at the altar today, gives us a story which I think may be used as a sort of background for what I have to say to you this evening. It is the story of 'Dives'; that is, of a rich man, and the story of a beggar, and the beggar's name was Lazarus. I am not going into the details of this narrative. You probably know them. If you do not, you should know them. I mean, this evening, simply to call your attention to these two men. One had everything which, in the minds of many people to-day, makes life desirable; a great deal of money, beautiful clothes, a luxurious home, his table bountifully spread with the choicest viands at every meal. The other was just a beggar, no home, no friends, sick and hungry, probably starving, probably he did starve. But, if I were starting out to-day as you young people are starting out, and I had the power to choose what my life should be as you have the power to choose what your lives shall be, I hope I would have the wisdom to say, Let me live the life and die the death of Lazarus the beggar, rather than live the life and die the death of the rich man. Why? Because the rich, with all his money and all his 'purple and fine linen' and with his luxurious home, had within his pampered and overfed body only a poor little shriveled starving soul; while the beggar, in spite of his rags and in spite of all his physical wretchedness, was rich in character. He had a soul, a wonderful soul, so wonderful that, when he came to die, God sent His angels to bear that soul to Paradise. The rich man also died and was buried. If you want to know what happened to his soul hunt up a Bible somewhere and turn to the sixteenth chapter of the Gospel according to Saint Luke and read the story for yourselves.

"The point that I desire to make is just this: The great objective in the field of education, the great objective in life itself, is, or should be, the care and training of the human soul; making the human soul worthy of immorality. Every man strives either to have something or to do something or to be something. The man whose only thought is to accumulate property will in the end find himself with the soul of a squirrel. The man whose only ambition is to do things will become ultimately just a machine. It is only the man who puts being above having and doing that really makes a success of this business we call life. 'What shall it profit a man if he gain the whole world and lose his own soul?'"

MIRACLES OF NEW TESTAMENT TOPIC OF REV. DR. KEENAN

(Continued from Page One)

the Septuagint translation, completed before the Birth of Christ, and used constantly by the New Testament writers. The official text of the Jews was used as the basis of this translation and collection of books, and it included the seven books in question, namely, Tobias, Judith, Baruch, Wisdom, Ecclesiasticus and the two books of Machabees.

When the Hebrew Old Testament was published one hundred years after Christ by the Rabbis, these books in question were left out. The chief reason why they were omitted is the fact that they were written in Aramaic or Greek, the supposition being that only Hebrew could be inspired by God. Christians never accepted that principle, for all of the New Testament as we now have it was written in Greek.

The Church was most consistent, therefore, to history and theology in retaining the seven books of the Old Testament. It is interesting to note that these seven are often found today printed in the editions of the Bible, which do not put them in their canonical positions, but as a part of the appendix, for their value in filling the gaps in Sacred History is recognized by all.

Pope's Vigor Has Been a "Miracle," Says U. S. Prelate

(Continued from Page One)

necessary for honorable and decent living.

"There are dangers to America from corrupt statecraft. In a word, some of the most serious dangers that menace America today arise from the failure to understand the simple basic principles that sustain human nature, govern civil society and moderate religious thought.

"On the other hand, the Perpetuity of our American institutions depends precisely upon what Pope Pius XI stands for in the world—justice to all. As the individual has the God-given right to life and to the things necessary to sustain life, so every group accepted as a nation, whatever be its distinguishing marks, has a right to national life and to the things that a decent national life implies.

"The voice of Pope Pius XI is heard throughout the world demanding a universal love of human nature, pleading that men in virtue of the Gospel of Christ love one another; that no group be set against another in the spirit of lying, envy and hatred; that as the individual man must love his fellow man and by fellow man he must understand everyone—so groups must love one another, setting themselves against what love rejects, against injustice, deceit, jealousy, and all the hateful things that engender strife and war."

Archbishop McNicholas then related that he was astonished when Pope Pius XI informed him that it was his desire to establish a burse at the seminary as a memorial of the Pope's own 50 years spent in the priesthood and as a testimonial of his interest in the seminary.

"In a paternal but decisive manner," the Pope told the Archbishop, "I wish to set an example. I do not seek the first place in the list of generous givers, but am willing to occupy the last place."

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

Richard Patterson, 39, Fort Wayne, July 4.

Mrs. Bertha Rowan, 48, Fort Wayne, July 1.

Walters Conners, Fort Wayne, June 29.

Edward Kraus, 59, Fort Wayne, July 5.

Bernard Meyer, 77, Decatur, July 3.

Mrs. Mary Wrobiswski, 58, South Bend, July 3.

John D. Coughlin, 30, South Bend, July 1.

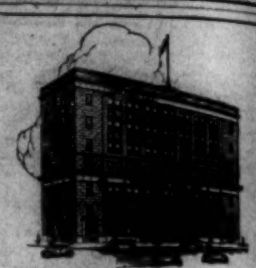
Patrick Joseph Killalea, 50, South Bend, June 30.

Mrs. Catherine Lewanswski, South Bend, June 30.

Louis Foki, South Bend, June 29.

E. Joseph Delagrange, 76, Fort Wayne, July 7.

Mrs. Augusta Miller, 70, Fort Wayne, July 7.



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3. Direct your questions to Bureau of Information, Our Sunday Visitor, Huntington, Ind.
4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.

"They (the Catholics), therefore, supplement the Old and New Testaments by the Apocrypha and ecclesiastical tradition."—Letter of H. R. T.

The Protestant custom of referring to certain Old Testament books in the Catholic Bible as "Apocrypha" is not warranted by Christian antiquity. Luther was the man who began to call them "Apocryphal" books.

"There is no reason whatever for believing the Apocrypha inspired. It claims no inspiration; some of its writers disclaim it. It contradicts the Scriptures."—Letter of H. R. T.

The proper term for the books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I Machabees, II Machabees, and the fragments of Daniel and Esther, is "deutero-canonical books," or books of the *second canon*. These books are on the same level as the deutero-canonical books and fragments of the New Testament, which are as follows: Hebrews; Epistle of James; II Peter; II John; III John; Jude; The Apocalypse; St. Mark 16:9-20; St. Luke 22:43-44; St. John 8:1-12.

Our Lord Himself and the New Testament writers accepted what you call "the Apocrypha" as inspired, the proof of which is found in the fact that, out of 350 quotations from the Old Testament proto-canonical books found in the New Testament, 300 are taken from the Septuagint (Greek) Old Testament which contains these books and fragments of the *deuteroi*. Read Wisdom 2:13-20, a clear prophecy concerning the crucifixion of Christ, and compare with St. Matt. 27:32-42. Read II Machabees, 7th chapter; then Hebrews 11:35, sq., where the martyrdom of the Hebrew mother and her seven sons and the other persecutions under Antiochus Epiphanes are referred to.

"Until the Council of Trent not even the Catholics considered it (the Apocrypha) inspired."—Letter of H. R. T.

Here again you are quite mistaken. What the Council of Trent (1146 A. D.) did was to declare, once and for all, and in the most formal and solemn manner, that the deutero-canonical books of the Old Testament were part of the accepted canon of Holy Scripture. But the inspiration of these books had been declared in many Church Councils before Trent: At the Council of Laodicea (363 A. D.); Council called at Rome by Pope Damasus I. (383 A. D.); Council of Hippo (393 A. D.); 1st Council of Carthage (397 A. D.); 2nd Council of Carthage (419 A.D.); and Council of Florence (1441 A. D.) In the lists prepared by these Councils there is no difference, between the books of the Old Testament mentioned as received by the Church as inspired, and the list of the Council of Trent. In 402 A. D. Pope Innocent I. sent to St. Exsuperius, Bishop of Toulouse, a list of the books received as inspired by the Church; and this list includes the *deuteroi*; so also is the case with the list issued by Pope Gelasius (495 A. D.) and the list of Pope Hormisdas (520 A. D.)

The definition of the Council of Trent was occasioned by the fact that the Lutherans, slavishly following Luther, had excluded these books from their canon. It was not the Catholic Church, but Luther, who introduced this innovation. Before Luther's day the deutero-canonical books were accepted as inspired by everybody.

"These books (Apocrypha) were regarded, neither by the Jews nor the early Christian Church, as inspired."—Letter of H. R. T.

Are you certain that you are not reciting a lesson you have learned by rote? The facts are quite the contrary. Until after the time of Christ the Jews, both of Palestine and Egypt, did regard what you call "the Apocrypha" as inspired. The change of attitude on the part of the Jews was caused by the ascendency of the Pharisee influence after the destruction of Jerusalem. The Pharisees hated the Machabees, because Judas Maccabeus and his sons had not belonged to their sect. At the same time it is to be noted that the Jews were still doubtful about some of the proto-canonical books, as late as A. D. 118, when at a national council in Jamnia, Palestine, they discussed whether or not they would admit to their canon the books of Ezechiel, Ecclesiastes, Ruth, Esther, Proverbs, and the Canticle of Canticles (Song of Solomon). The domination of the Jews by the Pharisees is clearly proved by this fact. Now, isn't it a little remarkable that the Protestant world should not have heeded Our Lord's warning, "Beware of the leaven of the scribes and Pharisees," with respect to the Sacred Scriptures? The statement made in the Introduction, in the Catholic Bible, to I Machabees is to the point: "The Church, in settling her canon of the Scriptures, chose rather to be directed by the tradition she had received from the Apostles of Christ, than by that of the scribes and Pharisees." It is the shame, rather than the glory, of the Protestant world that it has followed the unbelieving Jews on this question.

When the Septuagint was written at Alexandria, Egypt, between 280 B. C. and 130 B. C., all the Jews were agreed about the inspiration of these books. It is to the Pharisee influence, developing later, that we are to attribute doubts concerning the place of these books in the Canon. As the *deuteroi* were written later than the proto-canonical books, they yet lacked (what the *protoi* had) confirmation by some divinely-inspired prophet before the coming of Our Lord. Thus, their canonization had been retarded; but this is not surprising, since II Machabees could not have been written before 130 B. C.; hence, these books were considered in a class by themselves, as "books of the second canon." However, the same is the case with the deutero-canonical books of the New Testament, the recognition of which by the Church was also retarded because they were written later than the others.

The books of the *deuteroi* were regarded as inspired from the beginning of the Church's history. The early Church used the Septuagint (or Greek Old Testament) exclusively until 150 A. D., and the Septuagint contained these books. The *deuteroi* are found in the Old Latin and Syriac versions which came into use in the Church after 150 A. D. St. Clement of Rome, St. Irenaeus, St. Hippolytus, Tertullian, and St. Cyprian in the West quote from them and regard them as inspired along with the other Old Testament books; the same is the case with the Fathers of the East: St. Barnabas, St. Polycarp, St. Athenagoras, St. Clement of Alexandria, Origen, and St. Dionysius of Alexandria. Nobody, who has ever read the writings of these Fathers, would debate this question for a moment. They all make use of the *deuteroi* and quote from these books as from the inspired Word of God. Canon Westcott of the Church of England says of St. John Chrysostom and Theodoret, Fathers of the Church in Syria, "They use the apocryphal books freely and without distinguishing them from the books of the Hebrew canon. Thus Chrysostom, to take only one example, quotes passages from Baruch, Ecclesiasticus, and Wisdom, as 'Divine Scripture'." ("The Bible in the Church," p. 175.)

After Dinner Story

YOU CAN'T LOSE THE FAITH

(By Alice E. Sinclair)

Jack Gorman felt little; he felt miserable; he was altogether unhappy, just at the time when one might have expected him to be the world's happiest man. Yet he danced with light feet, and tried to make himself think that his heart was light, too. Was he not holding the girl of his heart's desire in his arms, and had she not promised to marry him only five minutes ago, as they stood on the Beta's moonlit veranda?

His Beta Phi pin had been transferred again to his own coat lapel and a sparkling diamond, hard earned by his own efforts, was glistening on Nancy's small white hand. Nancy's great black eyes held a luster in them second only to that of the diamond, itself. If a little smirk of grandeur played hide and seek about Nancy's thin red mouth, Jack didn't seem to notice. He was too much in love to see anything but Nancy De Haven, as he wanted to see her, and so he waltzed in and out among the crowd of dancers, half miserable, half happy and wholly blind.

But you wonder why he was in such a peculiar frame of mind? It was this way. Jack was a Catholic. Nancy De Haven was not. Moreover, she was opposed to everything Catholic, except Jack, and she had been opposed to him at first. Lately, she had forgotten her prejudice against him, for the plain and simple reason that he had forsaken his religion that he might have Nancy, and Jack Gorman knew all this; knew it so well that he considered himself that much less a man.

Nevertheless, he wanted Nancy De Haven, or thought he did which amounts to the same thing, and Nancy had said, "You can't be a Catholic and have me, too, Jack." She had not known that he was one when Jed Davis had introduced her to the handsome new man on the campus.

Jack's reply had been just as clear-cut and unrelenting as her own then. "Allright, if that's the way you feel, I don't want you," but being in love and foolhardy he had come back for one more chance, and here they were.

Nancy considered the victory hers, and so it seemed to be. "Aren't we happy, Jack—again?" Nancy smiled her sweetest, and he smiled back. Forgotten were all his misgivings; Nancy was here. Life was before him, and the world his own. He would graduate at the end of the midterm. A splendid position awaited him in the city with an old friend of his father, that of a head chemist.

"Not so bad," he thought. Jack threw back his head, and whirled Nancy around the dance floor as she had never been whirled before.

The next morning a letter came from his mother, and again, for some reason, Jack was entirely miserable. This was going to hurt mother, he knew, but, well, he had to have Nancy. He ripped the envelope open and scowled at the letter which read:

Dear Son,

Of course, we shall see you soon as Christmas is almost here. Babs and I are planning a big surprise for you. We can hardly wait until we see you. Babs sends her love with mine. Don't forget to take the first train home. We will expect you on Friday evening.

Love from your Mother.

His mother expected him. Well, he hated to hurt her. Hated to think of Bab's tears, too, but he was not going home Christmas.

"I can't give her up. I can't. I know she's selfish. I know Mother will never forgive me, but Nancy is Nancy. You can't break promises made to her." Jack put the letter down and found a piece of paper.

Dear Mother,

I'm awfully sorry, but I can't come home this Christmas. A friend has asked me to spend the vacation with her. She means a lot to me, Mother, and I have accepted. Please have a good time without me. Babs won't mind, I know.

Your loving Son,
Jack Gorman.

Feeling like a traitor, Jack mailed the letter. Well, Jack knew how lonely his mother would be, and how many tears his little sister would shed because he would not be with them to share their "big surprise." However, he whistled to keep up his spirits as he walked out to Nancy's to plan their wedding. They would be married at Christmas time, so she might go with him when he went to his work in the East.

Miss De Haven met him at the door, and Jack forgot his mother, forgot himself, and basked in the light of his fair lady's smile. How could he know that he was only another one of Nancy De Haven's numerous fancies. (The fellows at his house had told him that she was a man eater, but, seeing her smile several times, he had only laughed and came back for more.) She had acquired him much as she had her other possessions. Seeing something beautiful, something handsome, something hard to get was to Nancy De Haven just one thing—something new to want.

What she wanted, she got by fair means or foul, but she got it always; played with it awhile, and threw it away or kept it as she chose.

As it happened, she had chosen to keep Jack Gorman. Perhaps it was, because he had been so hard to get at first, or perhaps it was, because his clean, blond, handsomeness was hard to give up. She hardly knew herself, but she meant to keep him.

"We will have the wedding here, Jackie, dear, don't you think?" Nancy's black eyes watched carefully, but Jack merely answered:

"As you wish, of course." He knew that he might as well, if he wanted her.

"Our minister will marry us," she continued, "and Kaye Watson will be my bridesmaid—Jack!" Nancy's voice was suddenly sharp, "I don't believe you're listening at all."

He had been thinking, "What will Mother do? What would Dad have said? He would have disowned me, sure."

But he recovered himself quickly. "Sure, I am, Nancy. What did you say?" he ended lamely. And to himself, "Lord, to think I'd ever be such a fool, but, heaven help me, I can't say no."

"I said, Mr. Gorman," she mocked him, "that the wedding will be in this room, right over there. Kaye will be my bridesmaid, and don't you want Jed for best man?"

"Ye gods, was she going to choose the groomsman, as well?" he wondered. "Well, it seemed to be her wedding." He guessed she might as well.

Somehow the ordeal, for ordeal it was, was over. He had told Nancy goodnight and was on his way home.

Strangely, Jack's thoughts went back to his childhood years. He saw himself as a white robed altar boy in St. Teresa's Church. He heard old Father Kelly say, "Keep the Faith, lad, and you can't go wrong," but ever and again Nancy's mocking black eyes, her reddish gold curls, and faintly smiling red lips dimmed his vision and silenced the echoes of the past, and he did his best to shake off the memories of his early life.

His mother's sage words of advice sounded in his ears. "If you fall in love, Son, let it be somebody of whom you can be proud."

Could he be proud of Nancy? "Yes, the world would say, for hasn't she beauty, brains, and social position, but God, can a man be proud of a wife who asks him to give up his religion?" Jack hardly thought so. Yet, he wanted her; he couldn't get rid of that one fact.

A few moments later, he switched on the light in his own room. Another letter from home lay on his desk, and a neat little package lay beside it. "What the deuce?" but he let the package lie, and opened the letter.

The letter was an answer to his own, and told him how much his mother and sister would miss him, but hoped that he would have a good time with his friends. It hoped She was the kind to make her son happy. "You know Son, Mother. . . "

Did he know? Jack felt a hot flush of shame and anger envelope him. Shame for himself and anger that he felt it.

"Babs is sending you your rosary. She found it after you left home the last vacation. Since you aren't coming home, she said you must have it for midnight Mass, Christmas. She remembered you always say it, Son. 'Tell him not to forget this time, mother,' she said."

Drawn by some powerful magnetism, Jack Gorman undid the neat little package. He didn't want to, but he couldn't help it.

At last, his eyes beheld the worn black rosary, the one he had used for years. It recalled odd memories. His first Holy Communion Day, for it was then that his father had given it to him.

The day his father had died came back again with all its bitter grief and poignant memories. ". . . . So, Jack, Boy, never lose your rosary. Always keep it with you. It represents your Faith, the biggest thing you will ever possess, my son. You can't lose the Faith, remember, although you may lose all else. Goodbye, lad." His father had smiled, and was gone.

"My father, I'm sorry," Jack whispered. Tears welled up in his eyes, and before he knew what he was about, he was down on his knees saying his rosary.

After that the rest came easy. First he called Nancy, and and explained that he must see her, something important. A half hour later, he stood in her presence.

"I can't go on with it, Nancy. I was raised a Catholic, you know. The last few weeks, I've kidded myself that it didn't make any difference, but it does, Nancy, Can't you see?" he pleaded. "A letter from Mother showed me that. My kid sister's faith in me. . . "

"So that's what you are, Jack Gorman?" Nancy broke in. "A mama's boy!" She laughed shrilly. "That's what you've come to tell me this time of night. Here, take this ring." She wasted no time in giving him the modest diamond.

A pair of flashing black eyes and a mocking, derisive laugh jarred loose the roseate dream that Jack had had of Nancy De Haven.

"Goodnight, Miss De Haven. I'm glad we understand each other at last. My mistake, I'm sure. Thank you for enlightening me," and Jack Gorman walked out of Nancy's life forever. And was happier in the frost of dead silence that accompanied his going than he had ever been in the sunshine of Nancy's good graces.

"You can't lose the Faith, you can't lose the Faith," a gay little voice chimed in his ears as he walked home from De Haven's the second time that night.

"No, thank God, you can't," Gorman whispered as he made ready to answer his mother's letter. "I wonder what Mother's surprise is? I bet good old Celia Neilan is coming for Christmas, the sweetest girl in seven states. Man, what luck, and I am homeward bound for Christmas!"

Assumption College To Hold Celebration

At historic old Assumption College in Sandwich, on the Detroit River, opposite Detroit, graduates from every section of North America will gather in a three-day reunion this summer to celebrate the 60th year of educational activity under the direction of the Fathers of St. Basil.

From a humble start in 1870—with six teachers and 58 students—Assumption College has achieved a position in the front rank of Canadian educational institutions.

Although the present regime has completed sixty years of work, the history of Assumption College actually dates back to an earlier decade. The first school in Sandwich was founded in 1816 by Father Crevier. This later developed into a center of higher education for young men.

In 1843 Father Point and seven other Jesuits came to look after the spiritual needs of the Huron Indians and French Canadians of the entire district. After fourteen years of constant struggle, during which they completed the beautiful Church of Assumption, these hardy Jesuits in 1857 erected the first unit of Assumption College. This building stands to this day, and so splendid is its construction that it is still a most useful section of the college.

When in 1859 Bishop Pinsonnault moved his See from London to Sandwich, it became necessary for the Jesuits to retire from the field, as their quarters were needed by the Bishop. The Benedictines and the Basilians, the two religious orders which succeeded the Jesuits in conducting the College, finally withdrew and it was taken over by a layman, Theodule Girardot, for a period of five years.

The Rt. Rev. John Walsh, the next Bishop, removed the Episcopal Seat from Sandwich back to London. Following this he appealed to the Basilians to return to the College. This they agreed to do, and in September, 1870, the corridors once more echoed youthful voices and the tread of marching feet. Rev. Denis O'Connor, later Bishop of London and Archbishop of Toronto, was the first Superior.

There were no luxuries in those days, and barely enough necessities. The students and their teachers shivered under inadequate blankets, broke through the ice in their basins before washing in the morning, and in many other respects were forced to lead what present-day minds would term a life of hardship. Yet this hardship, as is generally the case, served both to harden them physically and to strengthen their moral fibre. That such was true and that it builded a strong foundation for the generations to come is amply apparent today.

In almost every walk of life, Assumption men have made names for themselves. At present the vicars-general of eight dioceses—Detroit, Grand Rapids, Toledo, Cleveland, Buffalo and Memphis, Tennessee, on the American side; and London and Toronto on the Canadian side, are Assumption graduates. Two bishops, Rt. Rev. M. J. Gallagher, Detroit, and Rt. Rev. Denis O'Connor, Peterboro, Ontario, also are Assumption men. Scores of priests and monsignors in all parts of Canada and the United States received their early education here at the hands of the Fathers of St. Basil.

Here on ground where walked the early missionaries, where the greater strength of the Cross of Christ finally triumphed over the age-old law of the tomahawk; here where coureurs du bois bartered with the red men; where Americans and British once battled for supremacy and where today the great international Ambassador Bridge towers high in air just west of the College buildings, the old grads will gather on September 3rd.

THE LILY.

How beautiful at mass,
each morn—
The altars, the white
lilies adorn.
How beautiful, the lily
as it nods
Close to the tabernacle
where dwells our God.

How I envy the lily—
pure and white,
So close to Him all the
day and night.
Bending as though in
adoration,
Before the Maker of all
Creation.

I wish I were a lily,
so fair—
To watch so close, to
Jesus, there.
A lily—to be so close
to His side,
To stay with Him—
until I died. —F. A.

Says Human Nature Needs Help from Outside

(Continued from Page

the sense of that ultimate equivalent which has made the legal and social world of today.

"Nobody adopts humanistic religion except in a mood of despair of finding it to be the god of the wider world, the god of nature. As a personal confession and as a trait of a mental view, this mood is serious and important. In a wider view, however, it is clearly a localism unduly discounting the religious experience of the age in which this god has been discovered long ago.

"We have no right to this mood of despair."

In one of the banks the other day a girl in the accounting department called a customer and said:

"I just wanted to inform you that your account is overdrawn eight cents."

There was a long pause and then an excited feminine voice inquired:

"Gosh! Do you have to have it this morning?"

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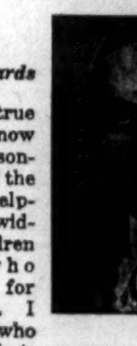
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THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By John Edwards



THIS is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a God-send.

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Perhaps you need money. Maybe you want a few extra dollars a week. Or maybe you want steady, year-round work. Whichever it is, I know you will be interested in the wonderful opportunity this man has to offer you.

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 24, 1929.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

A TOUR OF EUROPE BY AUTOMOBILE

Writing from Paris I told you of our visit to the Shrine in which the remains of Saint Therese of the Child Jesus, more generally known as "The Little Flower", rest. You will recall that I referred to my visit with Mother Pauline, the present superior of the Lisieux Carmel, and a sister of Saint Therese. I told you that when hearing I was to visit the Holy Father, Mother Pauline asked if I would find it convenient to carry a little gift to him.

Well, we discovered that the gift consisted of twelve large pictures of the Little Flower as "The Patron of Missions". Each was rolled around a stiff carton for protection against damage. You ask how we learned this, since the package, quite large, was securely wrapped and tied. Well, the Holy Father himself assisted in untying and unwrapping the package in the presence of our party during our private audience with him. After examining the pictures, and declaring that they were probably the first released, he said: "Well, I must distribute among the members of your small pilgrimage party." Hope had already permitted each of the party to kiss his ring, and now he made a second circuit of the band kneeling before him and presented each with one of the pictures as far as they reached. Since our group was augmented by two other priests, there were four who could not receive a copy of the picture. Then the Holy Father remarked that these would also receive something from Lisieux, and, true to his word, he sent four beautiful souvenirs from Lisieux to our hotel the next morning. Before our party was received in special audience I personally was alone with His Holiness for twenty minutes, during which time we conversed about conditions in the diocese of Fort Wayne, about Our Sunday Visitor, and about our automobile tour of France, Italy, Switzerland and Germany.

This was a busy year for the Holy Father. Large pilgrimages from all over Europe, and especially from Italy itself, were in Rome every day, and he was compelled to give them of his time. He was particularly generous to our little party, because on the same day seven groups, many times larger, were to be received by him. He blessed our religious articles, addressed the party for several minutes, thanking us for coming so far to honor him on the occasion of his golden sacerdotal jubilee. He said that his blessing was to go out to all the relatives and friends of each present, and that it was to be applied according to the intention of each. He made this remark in perfect English.

Every member of our party was thrilled over the audience with the Vicar of Jesus Christ, and were deeply affected by the human side of the Pope, standing before them while assisting in the opening of the package sent him through us by the Sister of the Saint. Of course, all of us will treasure the gift presented us in person by His Holiness, will have the same framed and hung in our homes. Near the bottom of the picture, and as a part of it, is a small particle of the floor of St. Therese's cell. The Pope gave a beautiful easel miniature of the Little Flower to me personally, containing a relic of the Saint.

On the day following our audience we bade adieu to Rome and motored to Sienna, famed because of its great Saint Catharine, thence to Pisa, Genoa, Milan, Como. Leaving Italy we traversed most of Switzerland, often very high mountain passes, on our way to Locarno, Montreux, Geneva, Lausanne, Lucerne, Zurich, Interlaken, Einsiedeln. We entered Germany from Switzerland and stopped at Freiberg, Baden-Baden, Heidelburg, Frankfort, Mainz, Coblenz, Cologne. I went farther north into Germany from this point, while the balance of the party motored to Brussels, Belgium.

HUNDREDS OF SCHOOLS BUT A POOR SYSTEM

New York City has 700 school buildings, yet there are 67,000 pupils assigned to part time only. One of New York's educators recently said that there is plenty of room in the existing school buildings, but that many schools are no longer where the children are, that they are, therefore, locked up and abandoned.

New York has been opening schools at the astounding rate of one every thirteen days. 300 of them have been erected in the last ten years, and 60 more are under construction at the present time.

The city over which Mayor Walker presides not only teaches the young and the lively children, but it has classes for the blind, the deaf, the crippled, the tubercular, the undernourished, the cardiac, and the mentally slow. It has all sorts of evening schools, vacation schools, Americanization classes.

New York City employs 35,000 teachers, who are under 145 Supervisors and District Superintendents, who, in turn, work under a Board of Superintendents, comprising the Superintendent of Schools and eight associates. These are under the Board of Education comprising seven citizens appointed by the Mayor and serving without pay.

Now $100,000,000.00 is spent on the education of the kiddies of New York City. Is it as well spent as one might expect? Well, 700 high school teachers told a District Superintendent that more than half the children they receive from the elementary schools are steadily decreasing in fundamental knowledge. Therefore this District Superintendent, Tildsley, gave an examination to 7,000 pupils who were taking up a commercial course, with the result that from seventy to eighty per cent failed to receive a passing mark in arithmetic, English and geography.

Mr. Raynor, who has been giving the Regents' tests for eight years, said that sixty-nine per cent of the classes entering high school last February failed in arithmetic, and ninety-three per cent in English; that the average grade made in arithmetic tests over the eight year period was forty-six per cent.

Years ago when educational standards for teachers were much lower, when sixty and seventy children crowded into one or two room school houses, the children learned the three "Rs" much more thoroughly than they do to-day.

Readers Speak to Readers

Chicago, Ill.

Dear Editor:

I have been intending to drop you a line for several years to let you know how much good your paper does, and how much I enjoy reading it.

I am not a Catholic. I have served over 20 years as an officer in the U. S. Navy, and at present am doing a little propaganda work in the National Defense line. All these years I have come in contact with various people, my business, of course, brings me in contact with the priests, but never once has any of them ever asked me what faith I was. It was always: "God bless you, my boy."

Many times I find myself in a Catholic church which is always open during the day. Some place to pray quietly a few moments. Let me say that no one has any reason to ever fear the Catholic Church. In my opinion it is the greatest Church in the world. If ever I have any endowment to make, it is the Catholic Church that I shall help.

Just a few months ago I was enroute from the Pacific Coast to this city, and had to call on a certain Msgr. at one of the big Northwestern churches (Catholic). I had to stay to dinner. They would not listen to any excuse.

We have had some wonderful priests in the Navy. I recall Fathers Gleason, Reamy and McGinty—all have gone to the other shore now,—old pals, and you bet they were 100 per cent good and faithful too.

Many years ago, when I lived in Boston, our pastor (Methodist) urged us, when on a vacation, not to forget to go to church on Sunday. He stated: "Go to church, and if there is none of your own in town, go to a Catholic church." This same pastor sat on the right hand of Cardinal Gibbons in a Jubilee. Of course, now, with such bigotry, we would not see such a thing.

I am one of hundreds who have been disgusted with my own denomination in recent years, but I want you to know that there are many like me who find rest, solace and peace in your Church. May God bless you in your work.

With sincerest wishes, believe me
C. L. B.

Springfield, O., June 22, 1930

Dear Editor:

It is a great loss whenever I miss a number of Our Sunday Visitor; the articles are inspiring. Always after reading same, I pass it to some Protestant friends who were wont to find fault with us, but who have changed their opinions about our Catholic faith.

Yours truly,
F. E. V.

Cincinnati, Ohio

Dear Editor:

Enclosed please find check for Sunday Visitors delivered to the Hamilton County Home, (Poor House) and the Good Samaritan Hospital of Cincinnati. I would like to add one hundred Visitors to be forwarded to the City Hospital, making a total of five hundred copies to be sent every week.

Much spiritual good has been accomplished in these Institutions by the regular distribution of the Sunday Visitor through Vincentians. Several notable conversions have been reported every year in addition to good accomplished not conspicuously noticed.

I take pleasure in commending your article of a few weeks ago, which plainly shows how conferences can overcome financial difficulties by selling the Visitor at church doors. This also gives the entire parish an opportunity to share in the great spiritual blessings bestowed upon this society of real Christian Charity. At the same time many families are placed in possession of a Catholic paper.

Sincerely yours,
FRED TUKE.

"AND SO WE WENT TO ROME." (Acts 28:14)

Travel Talks of a Pilgrim Pastor.

FLORENCE—SAN LORENZO, SAN MARCO AND SANTA CROCE

COMING out into the busy modern street from the mausoleum we elected to make our way to San Marco by way of the Via Ricasoli in order to pay our respects to another masterpiece of the great one, and that his first, which stands now in the New Academy, having been brought from the great square in 1870 lest the elements destroy it. But, again, my artistic heresy swells up within me! Marvellous as is the original David, carved from a single rejected block of marble by the artist when he was but twenty six years of age, stoned by the populace as a failure, acclaimed by all ages since as a sublime achievement, I am bold to say that the modern copy, standing on the pedestal so long occupied by the authentic work, gave me a clearer insight into the mind of the artist than did his own work, in its rotunda in the museum. Perhaps that is because the artist made it to stand outdoors, in the bright sunlight, with the busy life of the great square surging around it. At any rate, the copy is exact, a thing of beauty intrinsically equal to the cloistered original, though lacking, of course, the historical and personal associations in which the authentic work is so rich. There is another David in Florence, or rather just outside the city, in the Piazza Michelangelo on the edge of the hill towards San Miniato, overlooking the city and the river. It is in bronze, and at its base recline copies of the four figures on the Medici Tombs. But somehow this group, lovely as it is, does not quite satisfy. Perhaps it is because we identify the sculptures of Michelangelo with marble rather than bronze.

The Accademia also enshrines the four unfinished Slaves from the Boboli Gardens and a figure of St. Matthew. There are casts of several other of the master's works, and a fine collection of paintings of the Primitive schools. But these do not engage our attention for very long; it is another instance of the embarrassment of riches, for these galleries would be notable anywhere else, while in this fabulous citadel of the arts they must take a lower place. Down a side street and across the little Piazza San Marco stands the old Convent of the Dominicans, long since suppressed and turned into a Museum. Most of the building is just as the old Friars left it, after a notable history. It was here that Savonarola prepared those sermons which stirred Florence to its depths; here, also, that he was arrested and hence led forth to die the awful death by fire in the Piazza Signoria. But interesting as these historical associations are, it is for the sake of another of those old-time brethren that the world wears down the threshold of the Convent of San Marco.

Fra Angelico da Fiesole was born in 1387 and died, in the odor of sanctity, in Rome in 1455 and was buried in the Minerva. He joined the Dominican Order in 1407, entering the Priory of Fiesole, high on the hill overlooking Florence. There he began his career as an artist by illuminating manuscripts. Presently he gave himself to larger works, chiefly frescos. Some of his earlier work is to be seen in the church of his Order at Cortona. He began the decoration of the chapel at Orvieto, but did not complete it. As a reward for painting a chapel in the Vatican for Pope Eugenius IV which was afterwards destroyed, he was offered the Archbishopric of Florence, which he declined. But to Florence he was sent, nevertheless, and in the Convent of San Marco he painted some thirty of his greatest works.

No sooner do you enter the first Cloister than you are confronted by his lunettes, two of which are known to all lovers of religious art; Christ, as a Pilgrim, being received by two Friars, and St. Peter Martyr (appropriately over the door to the Sacristy) with his finger to his lips reminding all of the rule of silence. At one end of the low arched cloister is a tall crucifixion with St. Dominic kneeling at the foot. The Chapter House, entered from the cloister, contains what is probably the largest fresco from the hand of Fra Angelico, covering the whole wall at one end, representing the Crucifixion with twenty Saints, with small portraits of seventeen Dominican Friars below. This is regarded by some as his finest achievement, but most of us will remember the little angel figures, so closely associated with his name and fame, which are shown in the rooms which were formerly the Infirmary of the Convent. Here many of the works of the gentle and ethereal master have been gathered, from various museums, including the famous Coronation of the Virgin and the Angel Musicians.

The cells of the brethren, on the second floor of the building, were decorated by Fra Angelico and his pupils, one exquisite picture on the bare wall of each. The room of St. Antonius is shown, and the cell of Savonarola, in which there hangs a fine portrait of him by Fra Bartholomeo, the other great artist which this monastery harbored. The Library, also on this floor, contains a fine collection of mediaeval antiphonaries, richly illuminated, and other manuscripts. The old church of San Marco, adjoining, is of little interest, having been so frequently, and so badly, altered and "restored" that it has quite lost character and remains rather a dingy chapel and nothing more.

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* * * * * * *

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* * * * * * *

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* * *

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* * *

MARTYRS OF THE FAITH
By Charles F. Lummis

"New Mexico has been for three hundred and fifty years, and is today, largely a wilderness, threaded with a few slender oases. To people of the Eastern States a desert seems very far off; but there are hundreds of thousands of square miles in our own Southwest to this day where the traveller is very likely to die of thirst, and where poor wretches every year do perish by that most awful of deaths. Even now there is no trouble in finding hardship and danger in New Mexico; and once it was one of the cruellest wildernesses conceivable. Scarce three decades have gone by since an end was put to Indian wars and harassments, which had lasted continuously for more than three centuries. When Spanish colonist or Spanish missionary turned his back on Old Mexico to traverse the thousand-mile, roadless desert to New Mexico, he took his life in his hands; and every day in that savage province he was in equal danger. If he escaped death by thirst or starvation by the way, if the party was not wiped out by the merciless Apache, then he settled in the wilderness as far from any other home of white men as Chicago is from Boston. If a missionary, he was generally alone with a flock of hundreds of cruel savages. Such was New Mexico when the missionaries came, and very nearly such it remained for more than three hundred years. If the most enlightened and hopeful mind in the Old World could have looked across to that arid land, it would never have dreamed that soon the desert was to be dotted with churches—not little log or mud chapels, but massive stone masonries whose ruins stand today, the noblest in North America. But so it was; neither wilderness nor savage could balk that great zeal."

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The vigils of the stars begin
From out a canopy of blue
Their radiance beams the long night through.

Theirs the task to send below
The healing softness of their glow,
To ease tired hearts as night begins
With its lullaby of crooning winds.
With them to guard, we know sweet rest,
That God indeed, the world has blest.
That none can stray who look above
And see this symbol of His love.

He gave this sign that we may know
He will forever guard us so,
And, so knowing, rest in peace
His Vigilance will never cease.

Frenchman: "Ah, so zis is your leetle son! He looks to me similaire to you."
Father: "Yes, there is a likeness."
Frenchman: "Ah he is—how you call eet? 'A cheep of ze old block head,' is eet not?"

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NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT:
Miss Millie McLaughlin
953 Monroe St.,
Elkhart, Indiana

welve Indiana Boys Receive Holy Cross Habit

roup of 30 Invested—42 Candidates For Priesthood—8 For Brotherhood; Temporary and Final Profes- sions Also Made

Twelve young men from Indiana, seven of whom are candidates for the priesthood and one for the brotherhood, were among the fifty postulants who were invested in the religious habit of the Holy Cross congregation, in special services, Tuesday, at Sacred Heart church, Notre Dame, Ind. The very Rev. James W. Donahue, C.S.C., superior general, conferred the habit. Thirteen other states of the Union, Canada and Ireland were represented among the 38 remaining candidates, Massachusetts leading with ten and Illinois and Ohio following with six and four respectively.

38 Pronounce Final Vows.

The feast of the Visitation, the day following investiture services, a group of 38, eighteen seminarians and twenty brothers pronounced their final vows.

Father Donahue, celebrant of the mass, assisted by the Rev. Thomas P. Irving, C.S.C., superior of Moreau seminary as deacon and the Rev. Michael Earley, C. S. C., superior of Holy Cross Seminary as sub deacon. The Rev. William Connor, C. S. C., head of the Community house,, was master of ceremonies.

27 Temporary Professions

At an earlier service in the Novitiate chapel with the Rev. James A. Burns as celebrant of the Mass, 17 seminarians and ten brothers made their temporary religious profession.

Reception Group—30.

Seminarians and brothers who were vested in the habit on July 1, include:

Indiana: Bernard Niemier, Casimir Sabara, Vincent Thilman, Chester Rakowski, Leo Wojciechowski, John Dreyer, Carl Hager, and Raymond Pummell, all of South Bend. John Klinger, Mishawaka; Leo Wagner, Michigan City; Henry Guess, Evansville. Karl Gottomoller, of Indianapolis, is the only one from the Hoosier state included among the group invested with the habit of the Holy Cross Brothers. He will be known as Brother Thaddeus.

Ohio: John Martin of Youngstown will be known hereafter as Brother Silas. Others from Ohio, all seminarians, are Jerome Lawyer, Portsmouth; Roger Brisgal, Dover; Lawrence Broesti, Cleveland.

Illinois: Roger McNamara, John O'Connor, Edward Hewitt, all of Chicago; Paul McNamee of Peoria, Ill.; Phillip McGrath, of the same city, received the name Brother John Berchmans; Joseph Uhlenhake, Rockford, Ill., received the name Brother Sylvester.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

Father Pursley Honored At Miriam Club Picnic

Members of the Miriam Club held their second annual picnic Wednesday evening at the country home of Miss Adeline Leitshuh on Bethel road. Bowls of wild roses were used on the serving tables, and the Rev. Leo A. Pursley, former assistant pastor of St. Lawrence's Church who has become assistant at St. Patrick's, Fort Wayne, was presented with a gift as a token of appreciation of his interest in the club. Members of the committee in charge of the affair were Miss Catherine Kealey, chairman; Miss Mildred L. Ryan, Miss Martha Rooney, Miss Adeline Leitshuh, Miss Alice Morris, Miss Alice Mary O'Toole and Miss Rosemary Carey.

KNIGHTS OF COLUMBUS FAREWELL PARTY.

Father Pursley and Henry Hager were guests of honor at a farewell party Wednesday evening at the Knights of Columbus home on East Adams street. Father Pursley has been appointed assistant at St. Patrick's, Fort Wayne, and Mr. Hager has gone to Trenton, N. J.

Father Pursley was presented with a check by the council, and members of the St. Lawrence Circle, Daughters of Isabella, sent him a check in appreciation of his kindly interest in the Circle during his stay in Muncie. The presentation was made by Michael J. Clark. Mr. Hager was given a leather brief case and order book by the council, which was presented by John M. Conroy. Speakers on the program included Michael H. Broderick; Father Walter Cronin, of Richmond; Harry G. Kitchen, district deputy of Richmond, and Father Pursley. Father Edgar Cyr, recently appointed pastor of the new parish to be organized in Muncie, attended and was introduced to the council. Fifteen members of the Richmond council were present, and music was furnished by Jack and Fred Keppler, Harold Rahe and Ed Van Camp.

HARVARD ROESLER WINS LATIN MEDAL

Harvard Roesler, elder son of Mr. and Mrs. Harvey Roesler, of Muncie, has been awarded a gold medal by the University of Dayton, in recognition of his proficiency in Latin. Mr. Roesler will be a member of the junior class at the university next year, and has made a brilliant record in his studies.

Bishop Officiates At St. Joseph's, Tipton, Indiana

July second was a memorable day at St. Joseph's Convent, Tipton, as it was marked not only by the beautiful ceremonies of Reception and Profession, but also by the Blessing of the Shrine and Statues, and lastly by the presence of the Bishop of Fort Wayne.

The Rt. Rev. Bishop officiated at the ceremonies, assisted by the Rt. Rev. Msgr. Biegel, pastor of St. Joseph's church, Elwood, and spiritual director of the community. Assisting in the sanctuary were Msgr. Durham, V. G., Marion; Father Halpin and Father Huemmer, Kokomo; Father Hammes, South Bend; Father Mutch, Kokomo; Father Howland, Sheldon; Father Yenn, chaplain of St. Joseph's; and Father Bilstein and the Rev. Clemens Koors of Tipton.

The Bishop, at the close of a very impressive address, congratulated the parents of the favored ones in being thus honored by Almighty God in the person of their daughters.

When the solemn services in the chapel were over a stately procession was formed, and the cross-bearer, followed by the people, the Sisters, and the clergy, led the way to the statue of St. Joseph, which is located in the circle at the entrance to the main building of the convent. The statue was blessed by the Bishop, and the Sisters sang the "Memorare to St. Joseph," which was written by Father Mutch. While the procession proceeded to the Shrine of Our Lady of Lourdes, the Sisters sang the Ave Maria. The Bishop blessed the shrine, and then the procession wended its way to the Grotto of St. Theresa, while a hymn was sung in honor of the Little Flower of Carmel. The Bishop also blessed the Grotto, and finally gave his blessing to all assembled.

Immediately following the ceremonies a reception and luncheon were enjoyed by the relatives and guests who were assembled for the occasion.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
714 Plum St.
Logansport, Indiana

M. S. Gremelspacher, Retired Farmer, Dead

Critically ill for several days, Marvin F. Gremelspacher, 62 years old, prominent retired farmer of near Logansport, died in St. Joseph's hospital, Logansport, recently after a valiant but losing fight for his life. He submitted to an emergency operation in a vain effort to live. Funeral services were held from St. Joseph's church with Father Durham, pastor of St. Vincent's church, in charge.

"Youngsters" Wallop "Oldsters" by 13 to 9

The Knights of Columbus "Youngsters" defeated the "Oldsters" 13 to 9, in the deciding contest of a three-game series Sunday, July 6, on the Riverside park diamond, Logansport. Previously each team had won a game. J. F. Dunn, Bob Murphy and Henie Bieker composed the battery of the losers while Helms and Castaldi pitched and caught for the victors.

Start Re-decorating St. Vincent's Church

Re-decorating of St. Vincent's church, Logansport, has been started and good progress is being made. It is expected by Ed Mucker, who has the contract for the work, that the job will be finished by August 1. The re-decorating consists of re-frescoing the entire interior of the building.

Devout Catholic Dead at Logansport

Michael Quirk, 73 years old, a devout Catholic, died in St. Joseph's hospital, Logansport, recently after a long illness. Funeral services were held in St. Bridget's Catholic church with the Rev. Nicholas Keller in charge. Burial was made in St. Vincent's cemetery.

Three Women Get Card Party Awards

Mrs. Jessie Morris, Mrs. Rose Baker and Mrs. Dan Killian won prizes at the most recent of the weekly card socials held in the Knights of Columbus hall by the sewing circle of St. Joseph's hospital, Logansport. Attendance is holding up well despite the warm weather.

HEIR ATTAINS MANHOOD



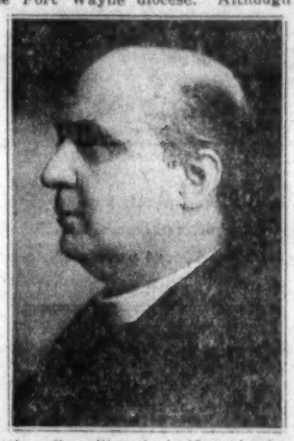
The heir to the throne of Spain, the Infante Alfonso, having reached his twenty-third birthday, has attained manhood, according to the Spanish law. His spiritual adviser and an army officer are shown with him.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

GOLDEN JUBILEE OF AGED PRIEST

St. Elizabeth's hospital was the scene of the golden jubilee of the Rev. John H. Guendling, one of the oldest and most beloved Catholic priests of the Fort Wayne diocese. Although



Father Guendling is bedfast, having been an invalid for the past eight years during which time he has been continuously at the local hospital, he received many callers in his room and was happy and smiling despite his affliction. Just fifty years ago, on July 2, 1880, he was ordained a priest at Fort Wayne.

Special Blessing

In honor of the jubilarian, a special blessing was received from Pope Pius, through the Right Rev. Bishop. Mass was celebrated at his bedside by the Rev. William Sullivan, of Crawfordsville. Several local and visiting priests attended. Father Guendling received hundreds of letters and telegrams of congratulation from priests and friends over the diocese and elsewhere. He was assisted in receiving callers by his niece, Miss Louise Guendling, of Kansas City, Mo., and Mrs. Fred Thieme, of North Ninth street, who is also a relative.

Headed Orphan Asylum

Born December 19, 1855, at Peru, Ind., Father Guendling entered Mt. St. Mary's seminary in Cincinnati in 1870. After completing his classical studies there, he was sent to the North American college in Rome, Italy, in 1876, but on account of ill health he returned to the United States in 1878 and entered the Sulpician seminary in Baltimore where he completed his course in theology.

He was ordained a priest in the cathedral at Fort Wayne by Bishop Dwenger on July 2, 1880. The bishop then appointed him superintendent of St. Joseph's orphan asylum in Lafayette. Here he remained until July, 1898. Later his brother, Rev. Charles Guendling, (deceased) was superintendent of the institution. On July 15, 1898, the Rev. John Guendling was appointed pastor of the cathedral at Fort Wayne and in January, 1899, Bishop Rademacher made him vicar general.

Many Years at Peru

From the death of Bishop Rademacher on January 18, 1900, until the accession of Bishop Alerding, Father Guendling was administrator of the Fort Wayne diocese. In February, 1901, he took a trip west for his health. From June 29, 1901, to July 4, 1902, he was pastor at Goshen. On the latter date he was appointed irremovable rector of St. Charles' church at Peru where he continued to serve until his health broke down in August, 1922, and was obliged to come to St. Elizabeth's hospital. He was a member of the bishop's council and the diocesan school board.

While weak in body, Father Guendling's mind is very alert, and his memory, known to have been marvelous, has lost none of its powers of retention.

Just About

Believe it or not—Christopher Columbus has joined the Knights of Columbus! He was one of 95 candidates who were recently admitted to the Order by Funcken Council in Kitchener, Ontario, and he clings to the Italian spelling of the name—Colombo. We are also informed that Christopher has three brothers who are Knights and Aunt Myrtilla rises to ask if their names are Pinta, Nina and Santa Maria.

We imagine that Mr. Columbus will find his name more of an embarrassment than an asset in his membership. Picture Mr. Columbus visiting a Knights of Columbus Club and telling the members "I am Christopher Columbus." The statement could only call forth a response like "Oh, yeah? Well, I'm Magellan and these are Robin Hood's men. How's Queen Isabella?"

Incidentally, those persons who are accustomed to regard the Knights of Columbus as a purely American fraternity might be interested to know that its ten Canadian jurisdictions are in a healthy condition and that the order is becoming better known and numerically stronger each year in Canada.

Another bit of news of more than ordinary interest and which also concerns the Knights of Columbus is an announcement from St. Martinsville, Louisiana where Evangeline, the heroine of Longfellow's poem of the same name, is buried. Knights of Columbus of St. Martin's Council under the leadership of Grand Knight L. C. Levert and District Deputy C. P. Bienvenu have raised funds for a monument to Evangeline (Emeline Labiche) and the stone will be unveiled in October.

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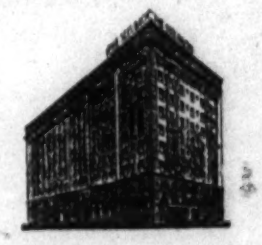
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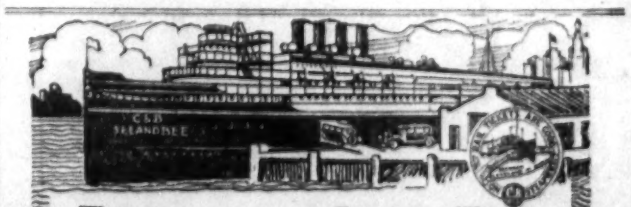
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CHILDREN'S COLUMNS



"Suffer the little children, and forbid them not to come to me..."

THE REV. P. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

VACATION NUMBERS

CHILD'S LESSON FROM TODAY'S GOSPEL

Fifth Sunday After Pentecost

There are so many things to explain about the Gospel today, children, that our lesson may seem a little mixed up. However, you will understand the particular lesson which is: Pride and Grace cannot occupy, or remain in, our hearts at the same time. Just as water and air cannot be in a cup at the same time, so pride drives God's Grace from our hearts. We must be careful that the Grace of God we receive in the Sacraments drives out pride.

"Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven."

"Justice," children, is one of the Cardinal Virtues. It is a certain proper or right order of things springing from the very goodness of heart in a person. Justice regulates us in all things, that is, regarding God, our neighbors and ourselves. It is not merely an outward politeness, such as the outward justice of the Scribes and Pharisees. The highest part of man, his soul, must be subject and obedient to God, and the lower powers of a person, that is, his bodily desires and appetites must be obedient to man's great power of reason.

When we give God our whole hearts and souls, His Grace rules us, and there is no room in our hearts for Pride. When we have learned well the lessons of the Gospel of Jesus, then our reason tells us what is best to do, and we live according to the Holy Will of God.

Today Jesus tells us our "justice" must be greater than the "justice" of the Scribes and Pharisees. They kept all the laws; they fasted and prayed and gave alms to the poor, but Jesus said they were insincere and were hypocrites. They did these good deeds in order to be seen and admired by men. And so, they were vain and proud. Pride is said to be the source of all sin, and so the opposite virtue, humility, is said to be the foundation of all virtue. The Scribes and Pharisees were filled with pride, instead of humility, hence, they had within them the source of sin, instead of the foundation of virtue. It is easy now for us to see why God's Grace and virtue cannot be in a heart filled with pride.

The Kingdom of Heaven is the fruit of God's Grace; humility draws His Grace.

SPARE THE WILD FLOWERS

Withhold the devastating torch, that fires the forest bowers and sears with blighting, black'ning scorch, the tender, op'ning flowers. Guard well the fragrant blossoms rare, of ev'ry rainbow hue, the ferny fronds and grasses fair, that bend with morning's dew. Disturb not springtime's songsters sweet, or weed-bird's cozy nest; the wee wren's sylvan, safe retreat let nothing cruel molest. Preserve God's glorious gardens green, unharmed by vandal hand; mar not a peaceful rural scene, in all the sunny land.

O ye who gayly wend your way, through forest, field and glen; who spend the blythesome summer's day, far from the haunts of men, heart-cherished and in love protect, kind Nature's varied charms, save them from thoughtless man's neglect, and ev'rything that harms. Lest when ye come this way again, to view these places fair, ye find green groves and bush and fen, all birdless, bleak and bare. That little children, following you, may through life's leisure hours, share lavish Nature's treasures, too: Please! tourist, Spare the Flowers!

A. S. Alexander, (In Wisconsin Conservationist).

"WRITE—ME—CLUB"

Our many little readers in different parts of the United States and Canada may wish to write one another during vacation time. Send your full name, age and address to "Editor Children's Page, OUR SUNDAY VISITOR, Huntington, Indiana. Your name, address and age will appear in Our Sunday Visitor and other children can write you. Send your full name, so our young readers may know whether it is a boy or a girl, and send your age so that you may write to those of your own age.

I HEAR YOU CALL

I hear you calling
When evening shades are falling
"Come to Me," You say;
"Come to My Sacred Heart and stay."

"Thine to rest from pain,
Thine to toil for Me and gain,
The Eternal Crown,
Which from Heaven I hand down."

Such vanities all
They seem when I hear You call,
And bid me come near
To love, to cherish, and to hear.

I come to you now,
With hands clasped and head bowed low,
Coming to Your Heart,
Coming, ne'er to part.

BOYS' CLEAN-SPEECH CRUSADE

Will the BOYS' CRUSADE be as successful as the GIRLS' CRUSADE? That is the question being asked by so many right now. Why not? It may take the quick action of some manly young Catholic boys to start the HONOR ROLL in OUR SUNDAY VISITOR, but they will begin.

This CRUSADE for CLEAN-SPEECH is for boys and young men up to 20 years of age.

Surely it is not necessary to urge our self-respecting young men to use decent words and tell decent stories; nor should it be necessary to urge them, above all, to refrain from the abuse of the Holy Name. However, it is a great help for many, to know they have bound themselves, together with thousands of others, to promote "CLEAN-SPEECH."

• • •

RULES

1. Reverence for the Holy Name.
2. To avoid every indecent word, expression, story.
3. To avoid the company of those who curse, blaspheme or use evil language.
4. To use respectful language always toward parents and all others placed over us.

Send in your names and addresses to Editor Children's Page, Our Sunday Visitor, Huntington, Indiana.

• • •

"BLESSED BE GOD. BLESSED BE HIS HOLY NAME"

Reverence of the Holy Name of God and of Jesus, is a profession of Faith. This reverence is shown by our careful use of the Holy Name in our prayers, and a strong resolve never to use It in a careless or profane manner.

What does your automobile know about language? Yet if it could speak it would certainly resent being addressed in a language which contains an abuse of the Almighty God. What do animals know about language? Yet, the beast of burden on which the Prophet Balaam was riding refused to obey the orders of the disobedient Prophet. Why accustom your animals to the sound of language by which you abuse the Holy Name?

Guard your speech. Be not among those who drag down the Holy Name to the vile conversations of the street. What would you do if someone abused the name of "mother" in your presence? Yet how much greater is the Name of God, and the Name that is above all other names, our Saviour Jesus?

THE SACRED THIRST

"As the three hours advance, the Body of Jesus is more and more drained of the Precious Blood. Hence follows a thirst so agonizing that it forced from the lips of Jesus the cry, 'I thirst!' When our lips are parched and dry in sickness or in the agony of death, may we remember Thee, O Lord, and Thy Thirst endured for us, and may we offer up our sufferings in union with Thy unspeakable and agonizing thirst upon the Cross!

(Children, offer your thirst during this warm weather, in union with the sacred thirst of your Crucified Saviour. Consider also the thirst endured by the Souls in Purgatory; offer your trivial suffering for them, at least for a few minutes.

Never raise a glass of water to your lips without whispering "Thanks be to God.")

Bellhop (after guest had rung for ten minutes) —"Did you ring, sir?"

Guest—"No, I was tolling. I thought you were dead."—Red Dog.

Non-Catholics like to read Our Sunday Visitor; send them the month-end special issues (12 issues) for one year for 20c.

A New Saint Each Week To Love and Imitate

S —St. Anacletus
M—St. Bonaventure
T —St. Henry
W—Our Lady of Mt. Carmel
T —St. Alexius
F —St. Camillus
S —St. Vincent de Paul

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list and a short sketch of the Saint of each Monday.

MONDAY—ST. BONAVENTURE

It was St. Francis who gave our Saint of today his name. St. Francis cured him of a deadly sickness, and Francis cried out—"O bona ventura" —in Latin, which means, in English, "O good luck," and hence the name. He is also known by the name of the "Seraphic Doctor." Holiness and learning raised St. Bonaventure to the highest honors in the Church.

Not only was he cured by St. Francis but he was the close friend of St. Thomas Aquinas, the "Angel of the Schools." One time St. Thomas asked our Saint where he received his great learning. St. Bonaventure replied by pointing to the crucifix, "That is my book." The fervor of his writings breathe the spirit of his love of God.

One time St. Thomas Aquinas found our Saint in deepest prayer, while St. Bonaventure was writing the life of his dear friend St. Francis. St. Thomas said to his companions, "Let us leave a Saint to write a Saint." St. Thomas and St. Bonaventure received the cap and degree of Doctor of the Church together.

St. Bonaventure was the friend and advisor of King St. Louis and his sister St. Isabella. At the age of 35 he was made General of his religious Order, and only by his tears did he escape the honor of Archbishop of York. He was appointed Cardinal Bishop of Albano, and held the first seat near the Pope at the Council of Lyons. His piety and eloquence won over the Greeks to the Catholic Union. After this his strength began to fail, and he died in the year 174 while the Council of Lyons was still being held.

St. Bonaventure is a great Saint. The thing to remember, children, is that from his early childhood he was the companion of good children. In fact he had Saints for his playmates and school mates. Companionship helps us much.

VOCATION

Last week, children, we told you something about the very strict Religious Monks of old. Remember St. Anthony, one of the Holy Founders, lived about 50 years after Christ. There are Religious Orders even today whose members live up to the same strict and silent life as of old.

In "Catholic Facts" by the Rt. Rev. John F. Noll, D.D., we find much food for thought about Religious Orders and Perfection in Christian virtues. To become Perfect in virtue is difficult amid the distractions and in the atmosphere of the world. Christian Perfection requires a rule or program of life, founded on the teachings of Christ, and the experiences of the early Founders of Orders like St. Benedict and St. Anthony. A young person living in the State of Oklahoma, travelling to New York, would not only study the maps and the various routes to the east, but would also ask advice and help of those who had made the journey.

Not only have we the clear teachings of Christ to direct us, and the past experience of the Saints on their pursuit of Perfection in virtue, but, in the Religious Orders we have the encouragement of those holy companions who are travelling the same direction and the same narrow path.

We cannot serve two masters. If we are to follow closely in the footsteps of the Divine Master, we must be ready and willing to give up the call of worldly honors, and even many innocent pleasures, in order to love only God.

Don't send my boy where your girl can't go,
And say, "There's no danger for boys you know.
Because they all have their wild oats to sow."
There is no more excuse, for my boy to be low
Than your girl. Then please do not tell him so.
Don't send my boy where your girl can't go,
For a boy or a girl, sin is sin, you know.
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's tonight.

—Woman's Voice.

IF SOMEONE ASKED YOU

WHY do Catholics build and support their own schools wherever possible, rather than send their children to public schools?

BECAUSE public schools make no provision for the religious instruction of the children, which Catholics consider absolutely necessary.

It is the clear command of Christ to His Church—"Teach ye all nations." The Church considers it vastly more important to know the doctrines of faith and morals than to be proficient in mathematics and literature alone. The Catholic schools and colleges are leaders in science and letters, but they also emphasize the importance of "seeking FIRST the Kingdom of God."

We consider the separation of religion from human knowledge a false principle. The total neglect of the most vital element in education-religion-is not Christian. If the child is taught to be indifferent toward religion during its youth, there exists an incomplete and unbalanced development of character which often leads to bad results. Natural tendencies toward religion are not sufficient, but should be supernaturalized and directed by the Divine and Living Voice of Christ—His Church.

In the public school, generally speaking, it is impossible to teach history, literature and sciences, without allusions to religion. In the explanation of such matter, non-Catholic teachers may teach doctrines contrary to Catholic principles.

Children are so impressionable, that the influence of a non-Catholic teacher may weaken the child's precious gift of Faith. It is gratuitously conceded that many sincere Catholics, who attended public schools, made up for their religious instruction, to some degree, in other ways, yet the tendency of such an unbalanced system of education is often very harmful.

Men are better citizens if they are good Christians. The State demands that every child complete the school course; the Church demands of its children, a complete and thorough course in doctrines of Faith and morals. The Catholic Church is the sole Teacher, Divinely appointed, in matters of religion.

SUNDAY STORY

PAUL JONES.

One of the most romantic figures of the Revolution is Commodore John Paul Jones, the leader of the American Navy. His whole life has in it the surge and roar of the sea he loved so well. Through a most fortunate series of circumstances Jones became early identified with the struggle being made by the infant colonies against oppression. In him Benjamin Franklin saw the hope of America on the high seas. The record of Paul Jones on the Ranger and later on the Bon Homme Richard reads more like a legend of olden days than a true record of an American patriot.

During the astonishing battle with the Serapis, Gerard, an eye witness, said to him:

"At that moment the fate of the combat was decided. Every man whose wounds permitted him to stand up, pressed forward to the front of danger, and the Commodore had but to look at a man to know him brave. Such was the power of one heart that knew no fear! Such was the influence of one soul that knew the meaning of no other word than conquest!"

This estimate of Jones is certainly correct. He was a man who knew no fear and knew only for himself the meaning of victory. After the wild years of his life in which at the call of duty he shed the blood of many an enemy, it is a remarkable fact that his last message to mankind should be one of brotherly love. Writing to one of his sisters he said: "Permit me to recommend to your serious study and application Pope's 'Universal Prayer.' You will find more sound, real morality in that little poem than in many volumes that have been written by great divines:

"'Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
Such mercy show to me.'

"This is not the language of weak superstition, but the offspring of true religion springing from a heart sincerely inspired by charity and deeply impressed with a sense of the calamities and frailties of human nature. If the sphere in which Providence has placed us as members of society requires the exercise of brotherly kindness toward our neighbor in general, how much more is it our duty to individuals with whom we are connected by the near and tender ties of kin as well as by moral obligation? Every lesser virtue may pass away; but charity is the gift of Heaven and is immortal."



THE LITTLE FLOWER AT THE BENEDICTINE SCHOOL

Reminiscenses of her teachers and classmates by one of her teachers

Translated by Odette Duval, Lisieux

ADOLESCENCE
(Continued)

Well, returning to the reception, this took place in the chapel before the altar of Our Lady of Lourdes where all the pupils came, singing processionally between the Vespers and Benediction. How happy the dear little Therese was, about to become a Child of Mary before the same altar of Our Lady of Lourdes where she had consecrated herself to the Blessed Virgin two years previously! Just when I was at the School I had the great happiness to meet Therese in the large room after the celebration. Of course, she did not wear the uniform dress; but the blue ribbon was on her shoulders, her face was radiant expressing all her joy to be a Child of Mary. She kissed me with effusion, but talked very little. The time of the Vespers was coming and I do not know why she disappeared that day so quickly, so that no one saw her in the evening.

Therese, having achieved her wish, did not come any more to the art classes but she visited sometimes at the school. Every first Sunday of the month Monsieur le Chaplain Louis Domin preached a sermon in the oratory and the former pupils and members living in town came to listen with duty and joy. It was very nice to meet the classmates in a religious place. Many of the former pupils had been in touch with the world and they were often very glad to ask advice of the mistresses who had taken care of their youth and had prepared them for their First Communion. At 7:00 p. m. they had to leave as the Convent closed its doors at this time and often they said "good-bye" with regret and sometimes greatly cheered.

Later Therese went to Rome with the Pilgrims of our Diocese in honor of the Jubilee of His Holiness, Pope Leo XIII. The 7th of November she left Paris with her sister, Celine, with the idea of asking permission to enter the Convent. I shall not speak about what she said to our Mother Prioress. When they came back, Celine offered a Crucifix to Mother Saint Placide and Therese one to Mother Saint Francis de Sales who had been her teacher of catechism. This precious relic is in the oratory.

One of the mistresses remembered that the first time she came into the school after the journey to Rome, she seemed very sad, she had an unfortunate look, she gazed at the tabernacle and nothing around her existed except God.

Sometime after her return from Rome the former pupils met for their monthly meeting. Therese assisted with Celine and her cousins. All the people knew that Monsieur Martin and his two younger daughters had joined the Pilgrims to Rome and they very much enjoyed hearing Therese's account of her interesting visit.

In a newspaper they had read that a young girl, aged fifteen, from our diocese, had begged the Holy Father to let her come into Carmel. Everyone realized immediately that the little girl in question was Therese Martin.

Generally the members used to arrive before the time of the sermon to have the pleasure of talking awhile together. In the summer the meeting was held in the playground and during the winter inside the parlor near the oratory and it was here this meeting was held. Immediately Therese arrived, everyone gathered around her and plied her with questions. The timid little Therese did not expect to be paid so much attention and she was very shy. She was not talkative and such a reception dismayed her. Fortunately her friend, Helen (who had given her the little Mother of Pearl box), was amongst the group and Therese led her away to the side of the parlor and told her of her trouble and distress: "If I had foreseen this, I would not have come."

To divert the attention centered on her, Therese spoke about the Holy Father, Leo XIII, and especially about his hands which were beautiful and noticed by all the people who met His Holiness. That was the character of Therese,—never thinking of herself but of others. At this time, January, 1887, she had only three months to live in this world and soon the dear little girl would come to the Benedictine School for the last time to make her "Adieu."

NOTE—Those who would like to have the story of Saint Theresa's school days should write us. These articles will later on be published in book form and will sell at 60c.

THINGS WE SEE IN A CATHOLIC CHURCH

Continuing our lesson from last week on the Cross, we are perhaps quite surprised to find that even pagan nations held the cross in honor. The very oldest form was a cross called "swastika." To the pagans this meant "life" as represented by the revolution of the sun.

In Egypt and Syria we find many statues of the pagan gods holding a cross with a handle on it meaning power and especially the power of creating. You perhaps have heard of the Buddhist sects of India. They looked upon the cross as a sign of "life to come." The earliest explorers of Mexico and Peru found many carvings in the shape of a cross, expressing the powers of Nature.

There is no connection between these pagan crosses and the Cross of our Salvation as we know and believe it, yet, it is strange and curious that the pagan crosses should also have meant "life and power" to the pagans. To us of course, the True Cross means spiritual and eternal life.

The Roman empire, the first conquest, so to speak, of the cross, looked upon the Cross as the emblem of Faith and of Christianity. The Cross then became an object of religious veneration and the most noticeable ornament of Christian churches and altars.

The Church has given us a special blessing to use for crosses, thus the cross and the crucifix have been raised to the plane of Sacramentals in the Church. Even as the early Christian refused to trample on the cross when commanded to do so by the persecutors, so our love for the "sign of our salvation" is raised aloft and inspires us with faith and veneration.

According to tradition handed down to us, the form of cross on which our Lord suffered and died is called the Latin Cross, with a top piece, equal in length with the two arms, and the lower part longer. During the Middle Ages the foundation of Catholic Churches were laid out in the form of the Latin Cross. Had you noticed that? In large churches the altar is at the end of the topmost piece; the two arms are represented by two "transepts" or side chapels in the church. The body of the church, is the long, lower part.

Many a heart is hungry, starving,
For a little word of love
Speak it then and as the sunshine
Gilds the lofty peaks above.

So the joys of those who hear it,
Sends its radiance down life's way
And the world is brighter, better
For the loving words we say.

A sign was posted on the door of the dean's office which read: "Back in half an hour."

A few moments later a line was added: "What for?"—Brown Jug.

THE SIGN OF THE CROSS

In the Name of the Father, and of the Son,
And Holy Ghost, God Three in One,
May the Will of God be ever done!
With the Holy Cross I sign.
From forehead to breast in the upright line,
From shoulder to shoulder the Cross' arms
My soul and body to save from harms,
While on my forehead my hand I lay,
In the Name of the Father, is all I say;
In the Name, for all the Three are One,
And next I say, And of the Son,
While on my Breast my hand I place.
Lastly the rest of the Cross I trace
From shoulder to shoulder, saying then,
And of the Holy Ghost. Amen.
Let me think it over again,
With the name of the Father, I sign my brain,
Seat and symbol of mind and thought,
For I believe what God has taught,
With the Name of the Son my heart I sign,
Seat and symbol of Love Divine—
O Heart of Jesus, I give Thee mine!
While on my shoulders the Cross I trace
I name the Holy Ghost, whose grace
Will make the heavy burden light,
As bravely I bear it in God's sight.
Thus shall the work of each day be done
In the Name of the Father and of the Son,
And the Holy Ghost—God Three in One.

—*Father Russel, S.J.*

FEW RIDDLES

Q—What would happen, speaking geographically, if a colored waiter dropped a roasted turkey?

A—The fall of Turkey, the destruction of China, the overflow of Greece and the humiliation of Africa.

Q—What is it that never asks any questions yet requires many answers?

A—A doorbell.

Q—Why must a fisherman be very wealthy?

A—Because his is all net profit.

J—What is the difference between one yard and two yards?

A—A fence.

Q—Why wasn't there any card-playing on the Ark?

A—Because Noah sat on the deck.

Q—What's almost like a cat's tail?

A—A kitten's tail.

Q—Which fish carries a weapon?

A—A sword fish.

HANDICAPPED

"Why is it that fat men are so good-natured?"

"Because they're too fat to fight and they can't run."

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

• • •

"Onward Christian Maidens!"

"Virgin most prudent, pray for us."

During the past few weeks many letters have been received from pastors urging that we continue the Girls' Modesty-in-dress CRUSADE during the summer. There must be a reason. In fact, there is. Though proud of our list of thousands of CRUSADERS we know there are other girls and young ladies who read our column, profit thereby, yet do not send in their names for publication.

What a feature column this would be if we could publish all the letters and poems and suggestions sent us about the CRUSADE. At least we are convinced the CRUSADE is still very much alive. Have you sent in your name and address?

It helps, you know, when you have promised to do your best to observe the four simple rules of Christian Modesty in dress, as recommended so solemnly (and with reason) by our Holy Father the Pope. A list of over 40 new CRUSADERS is being sent in today. Some weeks we have not room for all new members. Watch for your name.

Next week we shall give you a beautiful little article about "Marion." Do not miss it, whether you are a CRUSADER or not.

• • •

The following new names, added to the hundreds already on the Honor Roll.

Kathleen Albertson, Dorothy Baker, Kathryn Benkman, Lillian Berger, Evelyn Burke, Inez Collins, Margaret Dugate, Margaret Dorsa, Mary Doolan, Isabel Frederick, Joan Gandreau, Gloria Graham, Marjory Graham, Florence Gallarbr, Evelyn Gobel, Helen Jarrell, Elmer Lentz, Edna Minifie, Dorothy Munroe, Leonie Murphy, Ruth McFadden, Marjorie Murray, Margaret Murray, Mary Murphy, Kathreen McGarvey, Marjorie McGarr, Edith McGuire, Margaret Newlands, Eakin Nourry, Elizabeth Nourry, Thelma Paus, Doreen Plumkett, Florence Robbs, Florence Stanton, Thelma Sullivan, Bernice Saner, Eula Williams, Doris Williams, Marie Pangum, Constance Wales, all from Notre Dame Convent, Kingston, Ontario.

(To be continued next week)

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CRUISE Jan. 31 $600 - $1500
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